

**A SERMON**  
*preached at Pauls*

Crosse the ix. of Februa-  
rie. Anno Dom.

John 1583.

**By I. Hudson, Mai-  
ster of Arts, of Oxon.**

*Through thy commandmentes  
I get understanding: therefore I  
have all vniked wises. Psal. 119.*

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don by Thomas Purfoote, and are to  
be solde at his Shop over against  
Sainte Sepulchres  
Church.**

1584





## *Heb. cap. 10. ver. 19.*

**S**eeing therefore brethren that by the blood of Iesus wee maie bee boulded to enter into the holy place.

By the new and liuing way which he hath prepared for vs through the vaile that is his flesh.

And seeing we haue an high Priest which is ruler ouer the house of God.

Let vs draw neere with a true hart in assurance of faith, sprinckled in our hartes from an euil conscience, and washed in our bodies with pure water.

Let vs keepe or let vs hold fast the profession of our hope without wauering (for he is faithful that promised).

And let vs consider one an other to prouoke vnto loue and to good workes.

Not forsaking the fellowship that we haue among our selues as the manner of some is, but let vs exhort one another and that so much the more because yee see that the daie draweth neere.

**V**hen Moses would exhort and stir vp the people of Israel to all diligent regard and accomplishment of their

*Deu. 4.*

A Sermon preached

duetle described in the lawe, after bzeefe  
reherfall of the great woonders and ma-  
nifold benefices, wherewith the lord God  
had both strengthened their wauering  
faich, and susteyned their mortall liues in  
that their longe and wandring pilgri-  
mage in the desart: he speaketh as a most  
effectuall collection to excite them there-  
vnto, putteth downe the cōtinual presence  
of God, still ready to heare & defend them:  
with the excellencie and equitie of those  
there enioyned ordinaunces and lawes,  
which should be their vnderstāding, their  
wisedome, and glōry among al people. For  
what nation (saith he) is so great vnto who  
gods come so neere as the Lorde our God  
is neere vnto vs in al that we call vnto him  
for? And what Nation is so great that hath  
ordinances and lawes so righteous as is all  
this lawe which I set before you this daye.  
The same argument and reason inferred  
then as most forcible, to worke obedience  
in the harts of those olde & stubborne peo-  
ple vnder the lawe, whiche had but a sha-  
dow of good things to come, and was one-  
ly a Schoolemaister vnto Christ: ought  
much moze to be effectuall among vs in  
these daies and times of grace, seeing the  
Lord

Ver. 7. 8.

Lord commeth nearer vnto vs, then he did  
vnto them, seeing we enioy the trueth, &  
body, & substance of thole their figuratiue  
shadows; and haue precepts of doctrine  
ordinaunces and lawes, by so much both  
more honozable and more profitable and  
higher then theirs; as they haue re-  
ceaued a farre more excellent name, and  
are seales and cōfirmations of better pro-  
mises then they had. For to thē God came  
neare in fire and lightning in stormes and  
thunders, and most terrible manner on y<sup>e</sup>  
mounaine, to declare his wrath agaiust  
sin; But vnto vs in fauor and goodnes, in  
reconcilled loue & bowels of mercie, freely  
pardoning and remitting our sinnes: vnto  
them he spake by Angels, and prophets,  
and appeared by the ministrie of his ser-  
uant, by whom he gaue a lawe. But vnto  
vs by his dearely beloued and onely be-  
gottē sonne, by whom he hath giuē grace,  
& crutch: Vnto them he gaue the couenant  
of bōdage, of feare, & death for a time; Un-  
to vs y<sup>e</sup> law of libertie, adoptiō, & eternal  
life for euer. So that the declaration of  
sin, & cōminatiō of punishment to be inflic-  
ted by y<sup>e</sup> law, were the such price, & re-  
uerence amoug thē: much more should the



## A Sermon preached

promulgation of grace, and free remission of sinnes, be now acceptable vnto vs; And if the ministration of condemnation as S. Paule saith, figured in stone were glorious, much more shall the ministration of righteousness, by sayth in Iesus Christ exceede in glory. And therefore seeing it is more directly saide and applyed vnto vs Christians now, then it was euer to the Iewes, that the Lord commeth so neere vnto no people as vnto vs; Neither is there any Nation that hath ordinaunces, and lawes so righteous, so excellent and profitable, as are all those wherein our Christian duetie is limited and described vnto vs; It is also requisite that we duely consider and regarde the prerogative of this our calling, vnto whome God in mercie stooping as it were so lowe, both descend and come neere: and carefully obserue those his righteous lawes and precepts, whereby wee maie appoche and draw neere in all obedience vnto him againe. Both which wee haue heere accordingly set downe vnto vs, in the scope of this present Scripture, containing a short abridgement and recapitulation, not onely of this present Epistle  
to

to the *Hebrnes*, but euen of all the whole  
 Gospell it selfe, and of all our Christian  
 life and duetie, as wherein the effect and  
 summe of all is contriued and knit vp.  
 Which although it contain matter moze  
 copious and plentifull, then can exactly be  
 discusse at one time; Yet for our better  
 and moze orderly proceeding in so large a  
 felde and compasse, may well be diuided  
 into two generall partes and braunches.  
 First a theoretical position or doctrine of  
 knowledge, respecting our beleefe and  
 faith, as how neere the Lorde in mercie  
 by the reconciliati: on of his sonne com-  
 meth downe vnto vs; And secondly an  
 application of this doctrine or hortatorie  
 illation to the perfo:maunce of all suche  
 dueties as are answerable therunto, and  
 requisite to the direction of our conuersa-  
 tion and life. The first againe containeth  
 chiefly two thinges. First the abroga-  
 tion of the Jewish Priesthoode, of their  
 dayly sacrifices and legall obseruations  
 and rites: and secondly a confirmation  
 of our finall attonement wrought with  
 God, and redemption by the bloud of Je-  
 sus once offered for all vpon the Alter of  
 the Crosse, wherby he hath made perfect

A Sermon preached.

for ever those that shall bee saved; Both which because by way of allusion or collation, they are here set downe and deliuered in one. I will also so proceede to handle them in one, and not deuide them in discourse of my speache. In the second part again to be performed in our behalf, whereby wee shall appoche and come neare in obedience vnto God, are required specially three thinges, faith to enter and conduct vs in the way, hope to strengthen and vphold vs to the end, and thirdly loue and charitie to the comfort and encouragement both of our selues and other. Our faith must not be naked or solitarie, but clothed and accompanied with attendaunce of these properties, a true harte and a good conscience, so as both our bodies and mindes maye be sprinkled and washed from all contagion of sin; our hope must not bee wauering and vncertaine, fleting and turning like our earthly affections, after the variable nature of the object wheron they are placed, but steadfast and immouable grounded on the faithfull, and vnhauingeable promises of almightie God. And our loue must not be fained, ydle or vnfruitfull in pretence



pretence and outwarde shewe, but in all points such as is described to quenche all bitternes and discord, and to fructifie and spring forth into all practise and exercise of godlinesse and good woorkes, whereuntoo for conclusion is annexed a forcible motiue the rather to induce vs thereunto, for that the ende it selfe approacheth, and the day draweth neare.

Touching the first parte the Apostle after diuers infallible demonstrations and proofes alleaged to his purpose, throughout his whole Epistle and discourse going before, after manie objections answered, the aduersaries refuted, and the trueth on each side clearly discuffed; For an Epilogue or summarie conclusion of all his former disputation and doctrine, inferrteth this sure collection pitched faste downe for euer as an vnmoueable rocke of trueth: That the bloode of Iesus abolishing all figures rites and ceremonies all shadowes and sacrifices of the Mosaicall Lawe; hath taken awaie the perdition, the couering, and vayne wherein

## A Sermon preached

wherein all Nations were wadded and  
bath made free passage & entraunce with  
boldnes vnto the throne and mercie seate  
of God, euen vnto vs and vnto al as many  
as were farre of seperated by our sinnes  
and sitting in darkenesse and in the shad-  
dowe of death. Which high and heauen-  
ly mistery that he might the better and  
more significantly expresse, as also that  
we should not thinke those rites and cere-  
monies of the lawe to haue beene utterlie  
vaine and fruitles, but lawfull and profit-  
table in their appointed time and vse, and  
y yet now by the blood of Iesus shed vpon  
the Crosse, they haue attained their ful &  
purposed perfection and scope, and lastly  
that there should seeme nothing to want  
in the bodye and fulnesse of the Gospell,  
which was so greatly in price and honoz  
in their shadows of the law; he fitly here  
applyeth them, as figuratiue predictions  
to our Christian Religion, and furnisheth  
out a most liuely description of our fayth,  
with the spoiles, with the titles and pre-  
rogatiues wherein they so greatly glozi-  
ed, and wherewith their holies were a-  
dorned. So that though their excellen-  
cie were great and their preferment sin-  
guler

at Paules Crosse.

guler aboue all Nations of the world, as  
vnto whome the Adoption and the coue- *Rom.9.4.*  
nance and the law, and the glorie and the  
promises then ouely apperteined: of who  
were the fathers, and of whom as concer-  
ning the flesh Christ came, who is God o-  
uer all blessed for euer more: Yet if it bee  
compared whatsoeuer was then so glori-  
ous vnder the yoke of Moses lawe, to this  
incomperable perfection of libertie and  
pzerogatiue of grace in the freedom of the  
Gospell: it must needes giue place and  
yeild, as darkenesse to light, as shadowes  
to the body, as figures to reueth, as weak-  
nes to perfection, and as disposing pze-  
paratiue meanes to their finall and pze-  
fired consummation and end. They had a holy  
place made with handes seperated by per-  
cition and shutte vpp from the rest of the  
Temple; but wee haue the highest hea-  
uens and celestiaall throne of grace, a ta-  
bernacle not made with handes, whiche  
God and not man pight: into their sanctu-  
arie none might enter but the Priestes a-  
lone, but wee all without exception haue *1. Pet. 2.9.*  
free libertie and accesse and are made a  
holy Priestthoode to offer vp spiritual sacri-  
fice acceptable vnto God by Iesus Christ.

They



## A Sermon preached

They were permitted to enter but once  
euery yeare, wee euery daye and at all  
tunes without restraint or limitation.  
Their passage and way was made with  
the blood of manie slayne offeringes of  
beastes; but ours by the vndeficient and  
eternall blood of him that liueth for euer  
the immaculate Lambe of God: Their  
high Priest was mortall, compassed with  
infirmities and sinnes; but ours is holy,  
harmelesse, vndefiled, seperated from sin-  
ners, and made higher then the heauens.  
Their Priestes were many still chaun-  
ging in succession because they were  
men; Ours one and euerlasting abiding  
for euer because hee is the sonne of God.  
Their entraunce was by a bodily baile  
which made the seperation; but ours by  
the reuiued body of Christ which maketh  
the attonement and reconciliation.  
And is therefore mosse aptly called a  
baile or couering, because as that  
their materiall baile hanging downe,  
did shut by and couer the secreete place  
of the Sanctuarie, from the sight of those  
that were without; so the humaine body  
of Christ did hide his diuine nature from  
the obstinate carnall Jewes, and all  
those

at Paules Crosse.

those that beleue not in him; And as  
the vayne againe being lifted vp made  
entrance and passage into the holy place  
which before was shutte and closed; So  
Christ ascending vp on high and lifting  
vp the vaine of his flesh to the right hande  
of GOD, hath opened the hidden  
treasures of his mercie, grace, and  
fauour which before through our sinnes,  
as a carnall vaine hanging downe,  
were fast sealed vpp and closed from  
vs. For as the children of Israell  
coude not beholde the shining face of  
Moses when hee had talked with God  
on the Mount for the exceeding bright-  
nesse thereof, but couered with a vaine  
where through they did beholde him;  
So no man hath seene GOD at anye  
tyme or canne beeholde the face and  
presence of the deytie: but so farre  
as it is both vailed and reuealed by  
the bodye and humayne fleshe of our  
Sauoure Christ: Iacob prophesying  
of Christ which shoulde come of the  
Tribe of Iuda sayth. *Lauabit in*  
*uino stolam suam.* Hee shall washe  
his garmente in Wine, and his  
mantle

Ioh. I. 18.

Gen. 49.  
18.

## A Sermon preached

mantle in the bloud of the grape; Which  
Prophecie saith Theodoret was truly the  
fulfilled when our saviour did shed for vs  
his most precious blood upon the Crosse,  
which issuing abundantly out of his per-  
ced handes and side, did euen washe his  
body, which was as it were the Mantle  
(sayth hee) and vesture, the baile and co-  
uering of his deitie and godhead. By  
which & other like applications wee may  
plainely see it verified which is spoken by  
S. Augustine, That of all those holy men  
and Fathers which in time were before  
the natiuitie of Christe, not onelye their  
wordes and speeches but euen their whole  
liues, their mariages, their children, their  
deedes and actions, were a prophetic of  
these our times wherein the Church by  
saythe in Christ is gathered of all Nati-  
ons. And as Iacob (sayth hee) when hee  
shoulde be bozne first put forth his hande  
out of the wombe, after followed the head,  
and then necessarily the rest of the mem-  
bers and body, but so as the head excelled  
still both the hande that went before and  
the body that came after, as from whom  
they both had their life sence and vitall  
powers, and which though not in time of



at Paules Crosse.

appearing, yet in order and dignity of nature and being, was first and before them both: So our Lorde Iesus Christ, before he appeared in the flesh, and came forth from the wombe of his secrete and eternall Counsell, into the sight of the world a mediator betweene God and man: reached out in the holy Patriarkes and Prophets, and other his peculier people appointed for that purpose, a certaine parte of his body or hand as a signe and manifest token of his byrth approaching. And so both they as the hande that appeared before, and wee as the body that followe after, doe all cleaue and are fastned vnto one heade, whiche is Christe beleeuing in him whome they so prefigured: And whatsoeuer was then darkely hid and shadowed vnder the vail and couering vnto them, is now fully accomplished, made open and manifest vnto vs: And whatsoeuer speciall priuiledge or prerogative, their Temple, their Priesthoode, their vail and sanctuarie, with all their sacrifices and ceremonies brought to them by tipicall signes and shadowes for a season; the same with all addition and supplie of incomperable perfection and truethe, is

Iesus

A Sermon preached

**J**esus the sonne of G D D unchangeable  
vnto vs for euer. Wee is that seconde  
Adam which slept as it were in the Ser-  
pulcre for a time, vntill his spouse the  
Church were fashioned out of his side; he  
is Abraham the Father of all faithfull  
whose seede is as the starres of heauen, &  
as the dust of the earth in number. Wee is  
that eternall Priest for euer after y order  
of Melchisedech the King of righteous-  
nesse and peace, without Father without  
Mother or kindred, hauing neither be-  
ginning of dayes nor ende of life. Wee is  
that patient Isaac which being bozne a-  
gainst the course of nature was content  
at the will of his father to bee bound and  
sacrificed on the Alter of the Crosse, and yet  
remaineth safe and sounde. Wee is that  
pitifull Ioseph who was cruellye solde  
of his brethren, and yet after manifold af-  
flictions beeing aduaunced to the rule of  
the kingdome, was not ashamed to con-  
fesse them, to feed them in time of dearth,  
and in stead of reuenging y iniuries done  
vnto him, to aduaunce them to honour &  
great riches in his kingdome. Wee is that  
valiant Iosua leading vs into the lande of  
promise which Moses could not doe. Wee

is

is that strong and puissant Sampson who by his death ouerthroweth al his enemies. He is y<sup>e</sup> chosen Dauid who in his strength subdued fearce Goliah, that defied and oppressed the people of God, and yet in his basenesse and humilitie vniustly persecuted of his Enemies, became A worne & no man, A verie skorne of men and contempt of the people, whose hart was as melting waxe within his bowels, and his strength dried vp as a potsherd, whose handes and feete they pearced, gaue him viniger and gall to drinke, and cast lottes vpon his garment, who became as a dead man out of minde, and like a broken vessel; And yet after all these grecuances is setled in his kingdome, and his throne established as the sonne for euer. Hee is that wise and glorious Salomon, who ruleth his people with all tranquillitie and peace, who onely was ordeined to builde an house and acceptable Temple vnto God, and vnto whom they shal come from all partes of the earth to heare his wisdom. He is that miraculous Rod of Aaron deuouring the rods or Serpents of the Sorcerers of Egypt, which by smiting the waters gaue passage for his people,



## A Sermon preached

through the Sea, and is alwaies greene & flourishing bearing leaues, blossoms, and ripe fruites. He is that healthfull byassen Serpent list vp vpon the Crosse, to heale the stinges and woundes of the fiery Serpents. He is that spreading Cherubines overshadowing the Arke and mercie seate of God with his winges. He is that stone which Daniell sawe hewen out of the mountaine without handes of man, and filled the whole earth with the compasse thereof. He is that Ladder that Iacob sawe reaching betweene heauen & earth, with Angels ascending and descending, as by whom God in mercy cometh downe vnto vs on earth, and we by fayth ascende and drawe neare vnto him in heauen. He is the waie, the truth, and the life. He is *Alpha* and *Omega* the first and the last, the beginning and end of al, of whom, through whome, and for whome, are all thinges, and besides him there is no Saviour, who was, and is, and is to come, the almightie for euer, the holye and true, who is made vnto vs of God, our wisdom, our sanctification, our iustificatiō & redemption, who alone hath troden the winepresse of Gods wrath, & washed our soules in the blood

bloode of his Crosse, who alone hath broken the yoke of our burden and the staffe of our shoulder, and the rod of our oppressor as in the day of Madian. Who alone hath borne our rebukes in his bosome, & our infirmities in his bodie, & hath healed our woundes with his owne stripes, who made himselfe an offering for sin & gaue his soule a redemption for many, that by the grace of god he might taste of death for all, & so reconcile both in one bodye vnto God by his crosse slaying hatred thereby, & making peace both in heauen & in earth that he might abolish the hand writing that was against vs in the law of commandements; that he might take away the baile & partition wall wherby we were separated & shut off: and so gather together in one the dispersed sonnes of God, vnto whom he hath prepared, a new & liuing way into the holy place of grace & forgiveness of sinnes, by offering by himself, and shedding of his owne most innocent and precious blood. And thus is Christe become, the trueth of all figures and the bodye of all shadowes, and the scoape and substance of all the Lawe and the Prophetes: who ending at Iohn Baptist seemed visibly to

## A Sermon preached

acknowledge the same in the persons of Moses & Elias, when talking with Christ at his transfiguration in the hearing of the Apostles Peter and Iohn God the father gaue testimonie thereto from heauen saying This is my deare sonne in whom I am well pleased, heare him. Teaching thereby that both the legall rites and oracles of the Prophets, had now accomplished their purpose and prefixed ende in Christ, whome onely they as witnesses and messengers of truth, were thence forth to preache and publish to the world.

*Reuel. 5. 9.* And therefore both praise and glorie and  
*10. 12. 13.* honor and maiesty and powre and might, be ascribed vnto him that sitteth vpon the throne, and vnto the Lambe for euer more because he was killed and hath redeemed vs vnto God by his blood, out of euerie Nation and kindred and tongue and people of the earth: because he hath loued vs and washed vs from our sinnes in his blood, and hath made vs kings and priests vnto our God, and wee shall raigne with him for euer, and herein haue we libertie and boldnes to enter in the holy place.

This is here called not simply a passage a meane or way into the holy place, but



at Paules Crosse.

but a new way and a living way, a new way, not in respect of the time of making, but for the most absolute perfection and unchangeable continuance thereof; not as though there were a time when it was not, but because there neuer shall be time wherein it shal not be. For although it were published and reuealed in the latter times, yet was it ordeined before all times. It is called new, not as lately ordeined and prepared of God, but because it was new and strange and scarcely knowne vnto men; not as though there were another way, into the holy place before it, but because there neuer shall bee any succeeding after it. So likewise it is called a living way, because it is opposed to the olde and dead waie of the lawe: which by reason of the weakenes and imperfection thereof, is worne out and vanished; Because it surely leaueth vs to immortalitie & life, Because it is dedicated and prepared by the living body of Christ, and not by the dead carcases and offerings in the lawe; and because it admitteth none, that lye dead and senselesse in their sinnes, but such as are quickened in Christ and are alieue vnto righteousness

A Sermon preached.

by the spirite of God. Nowe then if the blood of Iesus (as here the holye Ghost taught vs,) be the new way, be the living way, be the onely way into the holy place, into the kingdome of heauen, which now we can prepare for our selues, but Christ hath prepared for vs, through the vaile of his owne fleshe: And therefore, suche a waye, as admitteth neither succession, nor perfection, nor supplie, nor mixture, nor fellowship of any other, what shall wee thinke of those men, that yet seeke them by wandring pathes of error and would rather returne into Egypt by the olde Traditions of men, and deserts of their inuentions, then enter into the Sanctuarie into the holy place of rest, by this new and living way here taught vs, the blood of Iesus? Or what other can we iudge of those their Monasticall bowes and orders, of their new found out fraternities, distinctions and degrees; of their wilfull and voluntarie seruices, not required at their handes; of their dayly and propitiatorie sacrifices, auailable both for quicke and dead; of their preparatiue meritorious, satisfactorie, redemptorie, and supererogatorie works; of their merits of

con-

congruity, equalitie and condignitie; of  
 their proper and inherent iustifying righte-  
 ousnes; of their ignorant prayers, and  
 superstitious inuocations, mediations in-  
 tercessions of Saints, thynes, and Ima-  
 ges, with other like erroneous supple-  
 ments of mans deuising, set forth and still  
 with confidente asscuerance auouched, as  
 the best and onely way into the holy place  
 with out the which there is no entraunce  
 there is no passage? What I say can we  
 iudge of them euen by the directe rule  
 and doctrine of this place, without di-  
 gression, but that they are meere de-  
 rogatorie and iniurious to the bloode of  
 our Saviour Iesus: And so consequent-  
 ly the way of sinners (wherin he is bles-  
 sed that hath not walked) and that darke  
 and slipperie way wherein they stumble  
 and fall backward and are broken, and  
 are snared, and are taken as Esai saythe.  
 For if an other waye maye bee founde  
 out after it into the holpe place, then  
 is not the bloode of Iesus the newe way:  
 it is not a liuing waye if it fade or bee  
 decayed in his former strength and  
 nature, and nowe needeth further sup-  
 plye and ayde, neyther yet the waye

*Esai, 28.*

13.



## A Sermon preached

into the holy place, if it doe but helpe and enter vs at the first, & leaue vs to our own free will, to our own directiō, or any other meanes, before wee attaine the end. But they accuse our doctrine, because say they it is new, and glory in their owne deuises as though they were very olde, wherein to answer breiefely both cauils, they craftily deale with vs in deede, according to that olde practise of the subtle Gibeonites: who to make a league with Iosua, rooke olde sackes & olde bottles for their journey, and olde torne raiment on their backes, and al their prouision of bread and victuals very old and drie, so faining themselves Ambassadors from far Countreis: In like sort, but to a contrarie ende, the Papistes still hold out and shew vnto vs like Gorgons head to fray men with the sight, a prett or painted Image of hoare and uncontrollable antiquitie, they will prescribe against Iosua by possession of the lande before him, they would seeme to come from farre, they would be of the Aborigines without any beginning, or from the beginning it self. And al things that they vse and maintaine amongst them, are olde they beare vs in hande and  
very

very auntient. But as the deceitfull Gibeonits being tried out were not the men they seemed, but were neighbours and borderers vnto Iosua; So these haue nothing lesse then the age and antiquitie they would challenge to themselves, as doth plainly appeare by relation of their owne histories, in the institution and ordinance of euery seuerall thing. And therefore as Ieroboams wife though shee muffled and disguised her face and countenance, yet the Prophet could descerne her so soone as she began to speake. So though they muffle & disguise and new attire both themselves and their errours with straunge and vnwonted garmentes, yet so soone as they come neare to speake and declare their message, they are found but the wife or darling of an Idolatrous husbande, seeking vnrrecoverable health: for their dying and vncurable childe: they are found but false and subtille Gibeonits pretending that they are not; and apples of Gomorha which as S. Augustine saith seeme faire and beautifull to the eye, but if you touche them with the finger they fall to dust and cinders. True it is that

1. Reg. 14.

6.

Aug. de

Ciuit. dei

lib. 21 cap.

5.

Sainte Basil sayeth to Amphilochius,

Per-



## A Sermon preached

Cap. 29.

*Persuasiva sunt quodammodo vetera dogmata velut in antiquitate canitie quadam reuerendum quiddam habentia.* Olde Religion & opinions are verie apt to perswade men, as hauing in antiquitie somewhat to be reuerenced for the graie heares thereof; But herein againe is required wisdom and as much wisdom in these our euill daies as had Salomon in finding out the doubted mother of the childe. For truth many times is accused of noueltie, and error lyeth hid vnder the cytle of age: For so the Gentiles, saith Lactant. assaulted & Christians saith with this rampire. And Symachus the sworne Enemie to Christ as saith Prudentius stood much vpon this reason. And Cresconius against Sainct Augustine was armed with this buckler. This (sayth he) is auncient, our fathers receaued it of their fathers; True saith Sainct Augustine *Sed errantes ab errantibus.* As the Jewes receaue by tradition of their fathers, that the body of Christ was stolen out of the sepulcre, which being false at the beginning, continuance of time cannot make it true. Our waye our religion and doctrine (say they) is very old and auncient and therefore to bee preferred, this cloake and colour, & this

Prn. lib. 2.



at Paules Crosse.

theire vsurped reason, had likewise the  
Gebeonites, the Iewes, the Gentiles.  
*Cresconius, Symachus, Demetrius the Sil-*  
*uer smith, the town clarke of Ephesus, and*  
generally all infidels against the Chriſti-  
an faith: but most vntruly auouched. But  
yours say they is strange lately sprunge  
vp, and newe; So sayde the Athenians  
to Sainte Paule calling him a bringer  
of newe Diuels, and may we not knowe  
what this newe doctrine is whereof thou  
speakest, yea it is newe saye they, and  
therefoze to bee reiected: Their illation  
is false, and their premisses eyther  
erroniously collected or maliciously per-  
uerted or both: as doth plainly appeare  
euen by this place; For first the entraunce  
and passage into the holy place by the  
blood of Iesus, which we onely hold and  
professe is here called a new way, but this  
way or doctrine is not to be reiected. And  
therefoze y new way euen our way is not  
to be reiected. The our doctrine & religio  
we graue is new not after their scoffing &  
blasphemous meaning: But according to  
sence of this presente Scripture: Be-  
cause it is the clensing of our soules, by  
the vnwaſted bloode of Iesus, which ne-  
uer waxeth old but is alwaies fresh and

Act. 17.  
18.

A Sermon preached

flourishing; because thereby wee are renewed into a new man; and doe become new creatures in Christ Iesus; And as a man in traueling calleth it a newe waye which he neuer went before, though the way it selfe be of long continuance and knowne of olde: Euen so maye this our waie and doctrine be well called newe, not as though it were not before theirs which they count so olde and is not. But because that men through the mistie cloudes of their errours and abuses, neither so generallie nor so perfectly did know, or traced it before; And so it is new not by institution as latelie deuised and found out, but by restauration, by publishing and promulgation *Quo ad nos*, as nowe more fullpe preached, better knowne and more commonpe vsed and frequented then before. So that all then is not to bee beleued which cometh in the name of olde, nor all to bee refused which is called and accounted newe: And neither is their antiquity or rather intrusion of error such as can prescribe against the right, though intermitted title of truth; neither our objected nouelty such as iustly ought to hinder or p̄iudice the same.

at Paules Crosse.

For it is knowne and it is true that is  
 aide by Tertull. *Quodcumque aduersus* *Prescripe*  
*veritatem sapit haresis est, etiam vetus con-* *aduers ha-*  
*uetudo.* Whatsoeuer sauoureth against *ret.*  
 ruthe is heresie though it bee an olde cu-  
 stome. And as Ciprian saith, *Consuetudo* *Ad Pom.*  
*sine veritate vetustas erroris est, Ideoque re-* *pei: contra*  
*lieto errore sequamur veritatem;* Custome *Epi. Steph.*  
 without trueth is but auncientnes of error,  
 and therefore leauing error let vs followe  
 the truth. That so and by a newe liuing  
 way we may enter with boldenesse into y  
 holpe place. Manie are the abuses they  
 couer with this cloake of age, to beguile  
 vnstable soules euen in flatte and expresse  
 tearmes defacing the bloode of Christe.  
 They say in their ceremonial describing  
 the properties of their *Agnus Dei, Pecca-*  
*tum quodque malignum diluit ut sanguis*  
*Christi.* It washeth awaie al euill sinne as  
 the blood of Christ. Of their dayly and  
 vnbloody sacrifice (as they tearme it) *Pec-*  
*catum frangit ut Christi sanguis et argit.* It  
 breaketh and greeneth sinne as the blood  
 of Christ: In their inuocations and pray-  
 ers they say:  
*Tu per Thomae sanguinē, quē pro te impēdit,*  
*Fac nos Christe scādere quo Thomas ascēdit.*  
 And



## A Sermon preached

And againe,

*Tu per Thomae merita nostra nobis dimitte debita.*

By the blood of Thomas, by the merites of Thomas, forgiue vs our debtes, make vs to ascend wher Thomas is. *Nicholae pontifex salutis nostra opifex*, O Bishop Nicolas the worker of our saluation, *Ablue cuncta rea mentis, mala, sancte Mathea*, O S. Mathew wash away the euils of a guiltie mind. If here and in such like, too many, too odious to be repeated, the blood of Iesus be not vtterly cast aside and other meanes brought in, as the new and liuing way to the holy place; If this bee not to build an Alter to an vnknowne God, to bestowe their Coyne and their wine their siluer and Golde vpon Baalim, to carrie oyle into *Asshur* and to truste in the shadowe of *Egypt*: If this bee not to leaue the Fountaine of the waters of lyfe, and to seeke them puddles and broken Cesternes of their owne inuentions: If this bee not lyke *Mis Ponticus* in deede to knibble and gnawe at Christe his peculier glorie, to extenuate the fructes of his blessed passion. To dyle by and euacuate the streames of

of his sacred bloode, and to set by Da-  
gon with the Arke of God I refer mee  
to al indifferent censure, and to their owne  
bookes and Dissals which affirme these  
thinges. And as for that waye or by path  
they so labour to establishe by their owne  
desertes and meritorious deeds, they stif-  
lye and with suche boldnesse mainetaine  
vntill this day, that in their late Rhem.  
notes, they blushe not to vse these words,  
Good workes done in grace after the first  
iustification, be properly and truely meri-  
torious, fully worthie of euerlasting life, &  
Heauen is the due stipende which GOD  
oweth to the persons so working, and this  
they call elsewhere merite of condignity.  
Then haue they agayne an other waye to  
get and purchase this grace from God,  
by their *Opera dispenencia*, their prepara-  
tiue and disposing workes, which they cal  
merite of congruitie: wherby first in rea-  
son and congruitie God must giue them  
grace for their so working, and then their  
workes wrought in grace deserue eternal  
life, and doe enter into the holy place of  
worthinesse or cōdignitie. For as saith M.  
Stapleton the cōtrouerisy reader of Doway

Rhem. not.  
2. Tim. 4.  
ucr. 8.

*Adoptati semel i filios tunc de nostro maramur De iustif.*

Being lib. 10. c. 2.

## A Sermon preached

Being once adopted into sonnes, we merite and deserue of our owne . And so perhaps the blood of our Saviour Iesus, shall be admitted to helpe or enter vs at the first, or scarcely that, if you sound the bottome of this their doctrine . But the whole processe and per section of this most waightie matter of sure saluation is reserved for our selues , and resteth in our owne running, in our owne well doing, contrary to all sence and meaning of this perticuler place, and infallible doctrine of the scripture in generall. Such trappes and snares haue they laide in our waye, and spread abroad their nets with coar des, whereby they would destroy y paths of our feete, and are vtterly purposed to ouerthrow our goinges, But the worde of the Lorde is true, and standeth fast for euer, we may be bold to enter into the holy place , not by any worthinesse in our selues, not by mediation, meanes or merits of any other , but only by this newe and liuing way, the blood of Iesus, There is no name giuen vs vnder Heauen wherein we may be saued, but only in the name of Iesus. Christ Iesus yesterdaye and to daye, and the same continueth for euer . And there-

*Act. 4. 12.*

*Heb. 13. 8.*



therefore let them call this our way and  
profession new, which leadeth vs vnto life  
eternall and vaunt of theirs as olde in a  
sense repugnant and contrarie hereto; so  
that so both our glory may appeare in the  
sounding of their reproche, and their mad-  
nesse bee made manifest in the crowne of  
their owne pride.

Here to looke backe a little vnto our  
selues; among many other our abuses,  
wherin we are iustly to be reprobued, our  
great ouersight in this point also is not  
unworthy to be rated. who being so hard-  
ly kept and continued in this newe and li-  
uing way that leadeth to the holys place  
are yet in all itching curiositie so carryed  
away and inclined to newes and newe  
things; and so running and starting out,  
into euerie new deuise that is pleasing to  
our senses; that nothing can content vs,  
except it bee very newe, nor the selfe same  
delight vs long after while when it war-  
eth olde or common. How strange and  
unwontedly newe is our apparrell both in  
matter and forme; both in substance and  
fashion, so that garments are not fitted to  
the proportion of mens bodies; but by the  
strange varietie and newnesse of their  
olde

## A Sermon preached

apparrell, they tranſforme themſelves like Proteus to appeare in what forme they liſt? How unſatiable are our eyes to beholde vanities, and gaze after newe deuices? New buildings, newe manners, newe dyet, newe ſportes, newe faſhions, which are chiefely ſought out and looked for in euery ſcience and trade, and are onely nowe in price and eſtimation among vs: And yet our eares moze precise and curious ſo as ſcarſe anye thing maie content vs, but that which we heard not of we knew not either in matter or in forme before; It muſt be new or elſe it is tedious, it muſt bee hotte from the forge or elſe it is unſauery: If you bringe not newe and vnwoonted matter, which is commonly looked for, at leaſt you muſt dyppe it in a newe dye, and deliuer it in a different manner, or elſe mens eares are hedged with thornes it will not enter, it is no other then the paſſage of a ſhip through the waues, or of a birde in the ayre which vaniſh in their courſe & afterwards are not once remembered or ſeene. But if we ſo delight in newe thinges at leaſt let vs reſorme our iudgement herein. The thing p is hath bin (ſaith

at Paules Crosse.

Salomon,) and there is no new thing vnder *Eccl. 1.9.*  
the sun. But behold saith Esai speaking of *Esai. 41.9.*  
this new way, of our redemption by the  
blood of Iesus, Olde thinges are come  
to passe and newe thinges doe I declare,  
and or euer they come I tell you of them:  
If wee so delight in newe thinges let vs  
serue God saith Saint Paule in newnesse  
of the spirite, not in the oldenesse of the  
letter: Let vs put of the olde man with al  
the deceaueable lustes therof, and put on  
the newe man which according to God is  
shapen in righteousnesse and true holines  
let vs put on Christ in whom neither cir-  
cumcision auailleth any thing neither vn-  
circumcision but a new creature: And so  
as those that looke for a new heauen and a  
new earth, let vs walke woꝛthy of þ voca-  
tion, wherunto we are called in all new-  
nes of life, by this new & liuing way into  
þ holy place, which is the new Hierusalem  
& heauenly Citie of God. This is þ new &  
liuing way & blessed are they þ doe walke  
in the same, this is the waye of righte-  
ousnes and truth, which hath neither end  
noꝛ erroꝛ, let vs walke therein with an vp-  
right hart and turne neither to the right  
hand noꝛ to þ left, this is the way of peace



A Sermon preached

which the wicked cannot finde, and the straight and narrow way wherein the multitude delight not, this way is high for such as contemne the world, and yet both lowe and easie and the humble shall walke therein, this is the way of the commandement wherein it is required that we run, now the Lord hath set our harts at libertie. And therefore let vs purge & cleane it from all filthines of the flesh and of the spirite, let vs decke and adorne it, with flowers of good life and conuersation, and with the spoiles and garlands (as I may say) of our conquered affections and lustes, and so holde vp our goings stedfastly in this path that our footesteps slip not.

And although there be many causes in our selues to discourage and withhold vs from entraunce therein, being euery way so let and pressed downe with the burden of our sinnes, although there are and wilbe many impediments in y<sup>e</sup> worlde to staye and hinder vs in our course; yet many moze are our comforts againe, and moze forcible are the causes that shoulde embelden and excite vs thereunto seeing we haue not onely the things mentioned before,

before, concerning the sacrifice and offering of the blood of Iesus, for the expiation of our sinnes and reconciliation made with God: But mozeouer (according to the figures and former shadowes of the lawe, both a temple euen the house and Church of God, wherein our prayers shalbe heard, our petitions graunted, and wee remaine as safe from the rage of the Enemye as was Noe in the arke from drowning in the waters: And also an high Priest and mediator euen the man Iesus Christ, which ruleth and governeth the same: And then if hee bee on our side, who can be against vs? If hee haue iustified vs, who shall condemne vs? if he haue chosen vs, who shall lay any thing to our charge? If he be our Shepherde how can wee lacke any thing? If hee bee our high Priest, how shall wee not bee accepted? For the sweete smelling sacrifice that hee hath offered vnto God the father for vs: And if he haue giuen vs libertie with boldnesse to enter, who shall abridge the same to hold vs backe from the grace that is offered? Seeing hee is the highe Prieste and ruler ouer the house of God: Who for this cause having offered vp



## A Sermon preached

himself without spot to purge our conscience from dead works to serue the liuing God, is set downe at the right hand of Maiestie in heauenly places, far aboue all principallities and powers and might and domination and euery name that is named, both in this world and in the worlde to come: who is appointed ouer all things the head of the Church which is his body and the fulnesse of him that filleth all in all thinges, in whome dwelleth all the fulnesse of the godhead bodyly, and the hidden treasures of the wisdom and knowledge of God, and to whom al power is giuen both in heauen and earth. That in all things he might haue the preheminence to bee crowned with maiestie and honoz, as an eternall high priest for euer, hauing sole and supreme authoritie and rule ouer the house and Church of God, both in heauen triumphant and militant here in earth. Which Church, which house, which familie, and peculier people of God, thus purchased with the blood of Christ, nourished with his worde, and sacraments, preserved sustented & directed by hys grace and holy spirite, wherein he hath promised to abyde and dwell as in  
his



his holy resting place for ever whilst it is  
 here militant (whiche concerneth more  
 pertinently our present instruction,) and  
 whilst we are here wandring and sojour-  
 ning on the earth: is not now to be sought  
 for in the Region or land of Iewry as the  
 Iewes would haue it; nor driuen oneye  
 into *Affrica* as the Donatistes imagined,  
 nor fastned vnto *Rome* as the Papistes  
 maintaine and holde it: But **G D D** ha-  
 uing taken downe the partition wall, in  
 the reconciled bloode of his sonne, hath  
 chosen for the seebe of Abraham, all which  
 haue the faith of Abraham, and for the fa-  
 milie of Iacob, all that worship the Lord  
 in spirite and truth, and for the materiall  
 Temple the heartes of faythfull Chri-  
 stians. The Church and house of God  
 is called a Cittie hauing twelue gates  
 opening vnto eucrye corner of the  
 worlde accepting all: refusing none,  
 so that all the worlde is now indiffe-  
 rentlye without exception or pertiction,  
 the Churche and Temple of the Lorde.  
 All Countries are *Iudea*, all Citties  
 are *Hierusalem*, all houses all places all  
 persons are the familie and house of God,  
 wherein Chyriste gouerneth and ruleth

*Reuel. 21.*

12.

## A Sermon preached

*Aug. lib. 7.  
de ciuit. dei  
cap. 1.*

by faith in their hearts. This place would  
peild if time did permit to speake thereof  
at large; very large and ample matter both  
touching the argument handled before,  
for the new Priesthoode of Christ succee-  
ding and abolishing the olde order of Aa-  
ron (whereby as in manner of Applicati-  
on, the whole doctrine of this place is sha-  
dowed out vnto vs) most plainly prefigu-  
red as S. Augustine saith in the reiected  
priesthood of Ely & the established priest-  
hoode of Samuell; as also touching the  
whole rule and gouernment of the church  
of God for euer, to the composing of the  
greatest matters in controuersie at these  
daies. For if there can bee but one head  
of the body, and one husband of the spouse,  
and one high priest a ruler ouer the house  
of God which is Christ: I see not what  
title the Bishop of Rome can haue herein,  
but as an vsurper by intrusion vppon the  
prerogative of Christ, as had Absolon  
sometimes in Dauids kingdome, which al-  
though it hath bin more then sufficiently,  
and euen *ad nauseam* discussed refuted and  
reiected, by inuincible demonstrations &  
proofes: by disputing, writing, preaching  
in this place and in all places and euerie  
where

where and euer way, to the tedious wearines of all indifferent eares: Yet wante there not we see new rescues and supplies to defend it: and such as would heale vp if it might bee that deadly wounde of the beast as S. Iohn before hath tolde vs. Among many other Doctor Stapleton of whom I spake before in the p̄face to his booke of *Cōtrouersies* called *Principiorū fidei Doctrinalium demonstratio*, dedicated to Gregorie the 13. Bishop of Rome, bluseth not to entitle him most flatteringly and falsely *Basim et fundamentum, Columnam et firmamentum totius Orthodoxa Religionis*. The ground woorke and foundation the pillar and strength of all true Religion. *Generalem et œcumenicum Patriarcham nostrum & Principem*, Our generall and œcumenicall Patriarch and Prince. *Omnium Ecclesiarum caput*, The head of all Churches. *Verticem et Coriphenm Apostolica Ecclesie*. The top or crowne and ringleader of the Apostolique Church, *Max. Coripheotatum et totius orbis magistrum*, The supereminent and incomparable ringleader, and maister of the whole world. *Piscatorem maximum*. The greatest fisher. *Confirmatorem fratrum*. The strengthner



A Sermon preached.

strengthened of his brethren *Patrem familias et primogenitum pastorem gregis dominici*. The father of the house and the first borne shepherd of the Lordes flocke, and at last according to the highest name and title giuen here to our Saviour Christ himselfe *Rectorem Domus Dei*. The ruler ouer the house of God. And, *Supremum in terris numen*. The highest Godhead in earth. And all these with manye more the lyke vnlawery and vnchristian speeches, hee counteth not iniurious or derogatorie vnto Christ, if they be smothered ouer with a little vntempered mortar, & shadowed in a few fig leaues of their own distinctions betwene *Caput vitale & Ministeriale* as he saith or *fundamentum principale* and *ministrans* as Turrianus imagineth, which both to reason, to nature, to the manner of speaking, and all sounde Diuinitie are most repugnant. And yet for all these so great and glorious tytles, most peruercelly collected out of the holy Scriptures, and more blasphemously applyed contrarie to all sence and meaning of the Scriptures: Melchior Canus a famous schoole-mã of theirs. after he had labored to proue the primacie of Peter aboue the rest of the  
Apostles,

Apostles, wherein hee washeth an Ae- *Lib. 6. de*  
 thio-*Eccl. Rom* thian, and plougheth in the sandes: *authorit.*  
 confesseth, though not with a minde to  
 confesse the truth, but vrged by the in-  
 uincible force of truth, that *Romanum*  
*pontificem Petro succedere, non esse quidem*  
*in sacris litteris reuelatum, sed aliunde con-*  
*stare.* That the Bishop of Rome is Peters  
 successor (whereuppon dependeth the  
 whole state and substance of their supre-  
 masie) is not at all declared in holie  
 Scripture but is prooued by other meanes,  
 wherein, besides the irrecoverable  
 foyle hee geueth to that, their rui-  
 nous and declining cause, hee is flatlye  
 agaynst Stapleton who in the sixt booke  
 and fifteenth Chapter of his fozenamed  
 Controuerfies, of purpose (though in-  
 deede to little purpose) there under-  
 taketh to prooue the same by Scrip-  
 ture. But Canus woulde helpe it out  
 againe with a generall rule and *Maxime*  
 which must helpe them at all assaies *Lib.*  
*7. De Aucto. Sanctorum* where inueying  
 against Caieton who preferred reason &  
 prooffe before authority, hath these words.  
 Although perhaps of Philosophers you  
 may well require a reason of their philoso-  
 phicall

## A Sermon preached

phicall positions or conclusions : *in sacramentum tamen litterarum intelligentia maioribus nostris debes etiam nulla ratione habita credere, et quas sententias de lege de fide deque religione ab illis accepisti defendere* : Yet for the vnderstanding of the Scriptures you must belecue our forefathers, euen without all reason, and whatsoeuer opinions of the law, of faith and religion, you haue receaued from them to defende. Nowe the *Minor* must be added, but you haue receaued from your forefathers as a matter of faith and religion, the Popes supremacie and rule ouer the house of God, and therfore euen without all reason as here, and bestowes all scripture, as befoze, you must maintaine and defende the same, wherein he pleadeth as wel and deserueth as much fee of the Iewes and Turks for patronage and protectiō of their Talmied and Alcoran : as hee doth of the Papistes for defending the Popes supremacie and rule ouer the house of God. To which and other their lyke absurdities (whereof I may truely say as Sainte Augustine of some times of the Manichees, *Obsena illorum misteria in lucem protraxisse hoc erat vicisse*, To bring their filthie secretes and  
misteries.



mysterie into light, was sufficient to re-  
 fute and ouerthrowe them) I cannot more  
 fitly and breefely retorne their answer  
 then by their owne speech and place abus-  
 sed out of Saint Augustine by their owne  
 Gregory Martin in the p̄face to his dis-  
 couery *Dulcissime vanos esse non peritos,*  
*sed perituros, nec tam disertos in errore,*  
*quam desertos a veritate.* That they are ve-  
 rie plausible vaine not abounding in  
 knowledge; but neare vnto destruction,  
 neither yet so elloquent in defence of their  
 errors as vtterlie forsaken and giuen vp of  
 truth. To conclude this first parte. See-  
 ing then our sacrifice & offering is staine,  
 the baile is taken vp, the way is prepared  
 and the holy place is made open for vs, &  
 for vs all without exception or restraint  
 by the blood of Iesus; and seeing wee  
 haue him, not any other our high Priest  
 ouer the house of God, who ruling all  
 things by the word of his power, and fee-  
 ling all infirmities wherewith all our  
 nature is touched, is both able and wil-  
 ling to giue grace and to helpe vs in the  
 time of neede: we haue libertie and bold-  
 nesse to enter therein, and therefore to  
 proceed to the second part, the duties and  
 things

## A Sermon preached

things required on our behalfe let vs ap-  
proche and drawe neare in all obedience  
vnto him vnto his house and holy place a-  
gaine. For although Christ be the bread  
of life yet hee nourisheth none but those  
that feede vpon him: although he bee the  
sunne of brightnes spreading his beames  
of mercy ouer all, yet none enioy the light  
therof but those that haue cleare and ope-  
ned eyes to behold him. And although he  
haue prepared for vs a way into the holy  
place, yet can we not come thither if wee  
walke not in the same according to his  
will. The Manna we know was Angels  
foode, and nourished many in the desert:  
but to them that did not vse it after the  
cōmaundement of God, it became corrupe  
& putrified. The Angel at Bethesda cer-  
tain times came downe, and by stirring y  
water made it healthfull: yet many that  
dipped not in it went away criples; great  
companies touched the hemme of Christs  
garment, onely the faithfull woman drew  
hertue out of him to heale her bloody flux.  
So God loued the world saith, S. Iohn that  
he gaue his onely begotten sonne, that al  
in general, & yet not al perticulerly, but al  
they that beleue in him should not perrish  
but

but haue euertlasting life, as many as re-  
 ceaued him as many as drew neare vnto  
 him, to them he gaue power to become the  
 sonnes of God, to them he hath giuen en-  
 traunce, in boldnes into y<sup>e</sup> holy place. And  
 therfore *Accedamus, appropinquemus*, let vs  
 come, let vs draw nere, y<sup>e</sup> way is prepared,  
 let vs walke in y<sup>e</sup> same, the vaile & separa-  
 tion is nowe taken awaye, let vs boldly  
 enter, euen let vs that were farre of sepa-  
 rated by our sinnes, the children of wrath  
 and wrapped in vnbeleefe, being all be-  
 come as an vncleane thing, and all our  
 righteousnes as a stayned and polluted  
 cloth, so that we all bid fade as a leafe, and  
 our iniquities like the winde haue taken  
 vs away, yet because we are washed, be-  
 cause we are clenfed, because we are sanc-  
 tified by the sprinkeling of the blood of  
 Iesus, by whome wee haue attonement  
 and forgiveness of sinnes: let vs I saye  
 be holde to enter and come neare, it is we  
 the sinners of the Gentiles that are here  
 called, let vs harken vnto his voyce, it is  
 wee that dwell in the vttermost partes of  
 the earth and in the Isles of the sea y<sup>e</sup> are  
 here exhorted, let vs gird vp our loines &  
 strenghten our feeble knees let vs cast away  
 euery



A Sermon preached

euerything that p[re]sleth downe, and the sinne that hangeth so fast on; and let vs run with patience the race that is set before vs looking alwayes vnto Iesus the Authour and finisher of our faith.

The greatest distance and separation that may be, is betweene good and euill light and darkenesse, faith and infidelity, betweene God and the worlde: and therefore the more we plucke, not the feete of our bodies, but the loue of our hartes, from the loue of the worlde, which is mere hatred against God, the more wee auoide the lust of the flesh, the lust of the eyes & the pride of lyfe, which are as Saint Iohn sayth, the predominant qualities of the worlde, the more we eschew euill and doe good, the more we cast away the workes of darkenesse and put vpon vs the Armour of light, the more wee shake of distrustfullnesse and laye holde on the sheilde of faith, the more we are made partakers of the heauenlie promises: the nearer wee approche and come to the holy place. For not simplie to come neare, but to come by the right way, and for a right ende, is required at our hands, ocherwise y<sup>e</sup> Scribes and Pharisees, and people of the Iewes come

came many waies, and many times to our  
 Saviour Christ himselſe, and yet had no  
 entrance by his blood into the holie place  
 for ſome came then as many doe nowe of  
 curioſitie to heare his newe (as they  
 thought) and vnwonted doctrine; ſome of  
 hatefull malice, to cathe and entangle  
 him in his wordes: ſome with carnall  
 mindes to be ſerued with his lawes and  
 miracles: The whole multitude of the  
*Gergesens* drew nere vnto him but it was  
 to entreate him to departe out of their  
 coaſtes; the *Herodians* came neare vnto  
 him, and called him maſter, but their  
 purpoſe was thereby, as it is of many  
 now a daies when they ſpeake faire and  
 howe loweſt to enſnare and entrap him:  
 yea the Diuell himſelfe would come nere  
 vnto Chriſt but it was to tempt him, and  
 Judas came vnto him, but to deliuer and  
 betraye him; the riche young Lawyer  
 came running in great haſte and woulde  
 needes drawe neare to eternall life vnto  
 the holy place; but as ſoone as he heard  
 the waye and meanes contrary to his co-  
 uetous minde, and carnall expectation he  
 went away becauſe and euill appaide, hee  
 thought to haue gotten more goods by

## A Sermon preached

Christ, he would lose or leaue nothing for Christ. The dissembling people in the 6 of Micheas, seemed very hote and earnest to draw nere also, but they would doe it not by exercising mercie and iudgemente, & such other vertues enioyned the by the Prophet: But by a voluntarie service & new deuised way of their own, By offering vp the children of their bodies, & the fruite of their wombe, by thousands of Rammes, and riuers of oile. And therefore these all with other like because they drew nere vnto God with their mouthes, & honored him with their lippes, their hartes being far frō him: because they had but a forme and shew of Godlinesse, but in deede denied the power thereof, they wandred in deserts of error to their destruction and found not the new & liuing waye into the holy place of rest. But seeing it remaineth that some must enter therein, & they to whome it was first preached, entred not through their unbeleeffe. Let vs arise and drawe nere with boldnesse, not in place or by any bodily accesse, for God is euery where, we cannot go frō his presence wee cannot flie from his spirite, not as they who woꝛshipped they knew not what, and  
whome



whom they would, which they heard, pro-  
fited nothing because it was not coupled  
with faith: but euen in assurance of faith  
accompanied on each side with a true hart  
and an vnspotted conscience. That so be-  
ing cleansed frō all filchinesse of the flesh  
& of the spirite, we may be vessels sanctifi-  
ed to honour, and meete for the vse of the  
Lord.

For without faith it is vnpossible to please *Heb. 11.*  
God. And, Whatsoever is not of fayth, is 6.

sinne, by faith our hartes are purified. By *Rom. 14.*

faith the iust man liueth: by faith in Iesus 23.

Christ, we are all the sonnes of G O D. By *Gal. 3, 11.*

fayth with the hart we belecue vnto righ- *Rom. 10.*

teousnesse. By faith were all those bene- 10.

fices obtained, reckoned vp in the 16 chap-  
ter of this Epistle. This is the strength

whereby we stand, euen our faith, and the 2. *Cor. 1.*

feete (as it were) whereby we walke, and 24.

are brought in into the holy place. This *Rom. 5. 2.*

is the eye wherewith Abraham sawe the  
daye of Christe and reioyced: this is the

hande wherewithall we lay hold on eter-  
nall life. This is that indissaluble bonde

that ioynerh vs vnto Christ, as the Pro-  
phet sayth, *Desponsabo te mihi fide*, I will

marrie thee vnto me by faith.

## A Sermon preached

**This is the medicine that healeth all the diseased euen faith in his name, and this is the victorie that ouercommeth the worlde eue our faith: if you belecue not faith Esai,**  
**you shall not be established, if thou couldest belecue faith Christ, all thinges are possible to him that beleueth, Hee that beleueth in the sonne hath euerlasting**  
**life: be it vnto thee according to thy faith, goe thy waies thy faith hath made thee safe; briezly if we will enter into the holy place prepared by the blood of Iesus we must hasten and drawe nere εν πληροποριαι πιστω** In assurance of faith. **Uerpe copious and fruitfull is the doctrine that riseth from this place, and manie also are the practises of the aduersary, to impugne and beate downe the same: the controuersie of faith is the matter of all hee mislikerh moste: But that a man should perswade himselfe of saluation and drawe nere in assurance of faith according to the doctrine of this present place: The carnall man perceauing not the things that are of God, accounteth of all other extreame presumption, the reason may appeare for that being utterly boide of true faith himselfe, with al the fruite and com-**

fort therof, and making his doze and entrance into life, by the merite of his own workes which he seeth in his guiltie conscience to be spotted and vnperfect, and such as cannot stande vp right in iudgement to deliuer him from wrath; hee gathereth a certaine conclusion of this his owne vncertaintie: that no man can be certaine whether he be iustified freely by the mercie of God in Christ or no; onely wee may comfort our selues with this colde and generall beleefe that some shal be saued, but whether wee our selues be of that number or no we can haue no assurance. And so that which our Saviour Christ reprooueth. O ye of little faith in respect that they doubted, that they wavered, that they were not assured, that same doe they allow for good and wholesome doctrine, and that which made Peter to sinke and crye for helpe because he did not come vnto Christ in assurance of faith but doubted, by the worlde they swimme safely, and beare them selues vp from drowning. But the spirite of G D D in contrary sorte hath taught vs, that whosoever will enter into the holpe place, must drawe neare in assurance of faith:

Mat. 8.

26.



A Sermon preached.

Orat. de  
Pasch.

Nowe hee that doubteth, and is uncertaine of his saluation, hath no assurance of faith: and therefore hee that doubteth and is uncertaine, cannot enter into the holy place. So then the true and iustifying sayth, whereby we draw neare to the Kingdome of Heauen, is not tossed, as S. James sayeth, with the winde, and carried like a waue of the Sea, is not a watrishe or slipperie matter, as sayeth Gregorie Nazianzene, is not a wauering graunt or general opinion acknowledging the new and liuing way to life to be prepared for some through the blood of Iesus, which we see to haue bene in the Diuels, beleeuing, trembling and confessing the same, but a steadfast assurance and confidence application thereof vnto our selues, that it is prepared euen for vs, and that we are of those that are here exorted to draw neare in assurance of faith, whereby we may boldly saye euery one of vs with the Apostle Thomas vnto Christ, My Lorde and my God, and with Dauid, The Lorde is my sheapheard, therefore shall I lacke nothing. The Lorde is my light and saluation, whom then should I feare, And with Iob, Though he should kill me, yet would I put

I put

I put my trust in him, This is no presumption of pride, as maister Stapleton calleth it, but a right & goodly boldnesse to assure our selues of that which was purchased with so great a raunsome for vs, *Presumere de gracia Christi*, sayth S. Augustine, *Dom. Ser. non est Arrogantia sed Fides*, To presume of the mercie and grace of Christ, is not pride but faith, *Ego quod ex me mihi deest*, In cant. sayth Barnard, *fidenter usurpo ex visceribus domini quonia misericordia affluunt nec desunt foramina per que effluunt*, That whiche is wanting in my selfe I doe boldly vsurpe of the bowels of the Lorde, because they abound in mercie, neyther wante they issues whereby they distill and flowe oute vnto me. This is our sure foundation that is layde vpon a Roocke that standing like Mounte Sion, shall neuer bee remooued, and the Gates of Hell shall not preuaile agaynst it, G O D is one and the same, with him is no variablenesse, neither shadowe of chaunge, he is faithfull that hath promised, his giftes are without repentance, whom he loueth, he loueth to yend, & touching our selues, He that beleueth in the sonne, sayth S. Iohn, hath the witness in himselfe: when you beleueed, sayth S.

De verb.  
Dom. Ser.  
28.

In cant.  
Ser. 61.

## A Sermon preached

**Eph. 1. 13.** Paule, you were sealed with the holy spirit of promise, which is the earnest of our inheritance being iustified by faith, wee haue peace saith he with God, and therefore hauing bolones and entraunce with confidence which is by faith in him, let vs not doubt but drawe nere in assurance of faith.

What then? doe we therfore giue men libertie to sinne because of this assurance of faith? doe we thereby open a window to securitie and losenesse of life? Doe we destroy the doctrine of godly conuersation and good works as they falsely accuse vs? No, in no case, but wee much more establish and confirme the same; not indeede to merit thereby saluation or to enter into the holy place of worthinesse, as doe they, from which they are farthest off, when they so thinke to appoche and drawe nere; but to shewe by our obedience the vertues of him that called vs out of darknesse, into his meruelous light, and to testifie vnto men, the soundnesse of this our faith which like a tree that is planted by the water side will bring forth fruite in due season, The sure foundation of God (saith S. Paule) standeth fast, ha-  
uing

**Tim. 2.**  
9.



uing this seale, the Lord knoweth who are  
his, and for a testimony vnto vs that wee  
may also knowe and be assured thereof be  
aboth, Lette euerye one that calleth on  
the name of Christ, depart from iniquity,  
In which sence hee here spredeth out on  
eche side two armes or bzaunches of this  
fruitfull tree of faith, which if it bee  
quicke and flourishing, doe necessarilie  
sprizing out and shadowe againe the roote  
from whence they proceede and growe,  
euen a true harte and a good Conscience,  
whose effectes are so to sanctifie and sea-  
son both our soules and bodies in all ex-  
ercises and duties answerable to our pro-  
fession: that if they abide in vs, they shal  
make vs neither yole nor vnfruitfull in  
the worde of the Lorde. But if these doe  
not direct vs, if our hartes be not sound  
in his light, if our hartes be not settled and  
inwardly affected to walke in his lawes,  
if our hearts be not sprinkled from an e-  
uill conscience howsoever wee pretende  
Religion and holines in the sight of men,  
yet are we but sounding bzaile and tinc-  
ling simbals, but cloues without raine,  
but trees without fruite, twise dead and  
plucked vp by p roots, we cannot so drawe  
nere

# A Sermon preached

nere vnto God, who searcheth the hartes  
 & raines, who lighteneth things that are  
 hid in darkenesse, who is a spirite, and  
 will be worshipped in spirite and truch,  
 for the birth is aunswerable to firste con-  
 ception, if the roote be corrupt, how canne  
 the frutte be wholesome: If the Spring  
 be defiled, how can the waters be cleane?  
 If the hart whiche is as it were the seate  
 of the soule, the fountaine and first instru-  
 ment of life, from whome all our actions  
 and affections doe proceede, bee stayned  
 with sinne and wickednesse, how can wee  
 thinke our bare pretence of naked & idle  
 faith is pleasing vnto God: And therefore  
 sayth S. Iames, Clenſe your harts you sin-  
 ners, and purge your hands you wauering  
 minded men. O Hierusalem washe thine  
 hart from wickednesse, sayth Ieremie, that  
 thou mayſt be ſaued. My ſonne (sayth Sa-  
 lomon) giue me thy hart, let thine eyes de-  
 light in my wayes, and keepe thine heart  
 with all ſafetie, for from it proceedeth thy  
 life. A good man, sayth Chriſt, out of the  
 good treaſure of his hart bringeth forth  
 good thinges, but an euill man of the euill  
 treaſure of his heart bringeth forth euill  
 thinges. Their hart (sayth Oſe) is deuided,  
 therefore

Jam. 4. 8.

Jer. 4. 14.

Pro. 23. 26

Pro. 4. 23.

Luk. 6. 45.

Oſe. 10. 2.

therefore shall they be founde faultie. I will walke, sayeth Daniel, in my house not with an outward shew but with a true and perfect hart, which is necessarilpe required here in him that will draw nere to the holy place. Many are the sortes and differences of harts from whence agayne proceedeth that greate diuersitie of manners amongst men, there is a wise harte that considereth all thinges soberly with iudgement, and there is a foolish harte whiche knoweth nothing but to commit iniquitie: there is a stonie stubborn harte not mooued to repentance, there is also a soft and fleshly harte, soone pearsed and wounded with every cheeke for sin, there is a lose and faint hart, vnsable in all his wayes, and there is a firme and constant, a true, an vpright, a faithfull hart, commended here vnto vs, whose praise is not of men, but of God.

But among all other differences, wherof I cannot now particularlye increate, to come neare vnto our selues, what that we say of the contrary hereof of fallhood and flatterie, of fained, double, hollowe, and dissembling harts, both toward God and men, whiche doe so swarme amongst vs,  
and



## A Sermon preached

and haue so possessed and enlarged the inner partes of Christians at these daies, that nothing is more common then to dissemble and deceaue, and nothing more rare and daintie than a true and faithfull harte, whereby both Epicure, Atheus, and Machiauell, as it seemeth, haue founde them secreete harbour to worke by fraude and policie, where Christ should be interceyned in sinceritie and truth, & although Dissimulation be nowe spunne of so cunning and fine a threade that it is harde to discerne men asunder, yet let vs vse the tried and infallible meane sette downe by our sauour Christ, Looke into mens actions, which as a mirroure represent the image of their harts. Esteeme the tree by his fruite, confer their workes with their speeches, and their liues with their profession, and it is easilpe espied. For how doe wee bring forth thistles in steade of figges, and thorns in steede of grapes, and the workes of darknesse, and yet would be called the childezen of light, and the fruits of lies, of falshood & deceit, & yet will be counted the louers of religion, and professors of truth: And though we can saie the Lorde liueth, yet will wee swear to deceaue

neceane, and though we bend our faces  
 and profession to wardes the new and li-  
 uing waye of Christ, yet will wee looke  
 backe againe with Lots wife to *Sodome*, &  
 followe the steps euen the lustes and ima-  
 ginations of olde Adam; and though as  
 the *Ephesians* boasted of Diana and the  
 Jewes of their Temple, crying out the  
 Temple of the Lorde, the Temple of the  
 Lorde, this is the Temple of the Lord, so  
 we likewise can triumphe, the Gospell of  
 Christ, the preaching of the worde, the  
 glad tidings of saluation, and wee haue  
 now the light and preaching of the worde  
 of God: yet all this notwithstanding so  
 dissonant are the liues, and the proceed-  
 ings in a great many of vs so repugnant  
 to our ourwarde wordes and profession;  
 that it seemeth we are nothing lesse then  
 those we should be, and would so faine be  
 counted, and are so farre from drawing  
 nere in a true and bright hart. That we  
 doe but flatter with our lips and dissem-  
 ble in our double hartes. For was there  
 euer more priue canckred and malicious  
 hatred in harte, and yet more cloaking  
 flatterie in tongue then nowe a daies:  
 was there euer more close and craftie  
 shifting

A Sermon preached

Chifcing and shuffling and pꝛeuẽcing and  
circumuenting, and vndermining one of  
another: was there euer moze deceite oꝝ  
fraude in bargaining & contracts, where-  
in as euery one exceedeth in subtiltie, so  
he is counted the wise and most sufficient  
man: was there euer moze lꝑing, swea-  
ring & forswearing for aduātage, for gain  
and lucre: oꝝ hath there bene at any time  
moze truth and holinesse professed, & lesse  
honestie and truth perfoꝛmed, wherat the  
very aduersaries not a litle reioice & take  
occasion of blaspheming the truth, oꝝ shal  
we finde among men moze hipocrisie and  
double dealing, with two faces vnder one  
hood, such as can blow hote and cold with  
one bꝛeath, whiche haue Iacobs slender  
voice, but Esaus rough handes: which can  
hide a woluis hart vnder a simple sheeps  
clothing, as graue and as sage as Cato in  
their countinaunce, but as tirannous as  
Nero in their deeds and actions: as neat-  
ly pullished & cleansed on the outside, as  
the Pharises pot & platter, but inwardly  
most ougly and loathsome to beholde then  
nowe a dayes? It is not euerye where  
now put in practise which was sometime  
sayde by one, *Frons, oculi, vultus per sepe*



mentiantur, oratio vero sepiissime. The Cicer. ad  
lookes, the face and countinaunce of men Quintum  
do often dissemble and deceaue: but their fratrem.  
wordes and speeches more often: Is it  
not playnlye come to passe that Lactanti-  
us citeth out of Seneca, lib. 5. ca. 9. 7.

Uni se atque eidē studio omnes dedere & arti  
Verba dare, ut caute possint pugnare, dolose  
Blanditia certare, bonum simulare, verum sic  
Insidias facere, ut si hostes sint omnibus ones.

Euery one followeth one and the same  
trade and arte to deceiue by faire wordes,  
that he may closely and secretly supplant  
and ouerthrowe, sublelye to striue with  
fawning speeche and flatterie, to make  
resemblaunce and shewe of great integri-  
tie and holinesse, and thereby to lay snares  
and trappes, as Ieremie saith, to catche  
men, as if euery one had professed to be e-  
nemie to other. And is it not a true com-  
plaint amongst vs also that S. Ierome  
hath to Rusticus: Nunc sub cristiana re-  
ligionis titulo iniusta excercunt compendia,  
& honor christiani nominis iniuriam ma-  
gis facit quam patitur, quod pudet dicere.  
Nowe vnder the coloure of Christian  
holinesse

A Sermon preached

holinofse and Religion, they vse vniust  
gaines and dealings, and the honor of the  
Christian name doth more offer, then suf-  
fer iniury which shameth me to speake.  
Sonne of man, saith God, to the Prophet  
Ezechiell, describing most lively the ma-  
ners of these our times, the children of  
my people talke of thee by the wales and  
in the dores of their houses and speake  
one to another come I praie you and here  
what is the worde that commeth from the  
Lorde, they come vnto thee as the people  
vseth to come, they sit before thee and  
they heare thy wordes but they will not  
doe them, for with their mouthes they  
make iestes, and their harte goeth after  
their couetousnes, and loe thou arte vnto  
them as a iesting songe, of one that hath a  
pleasant voice and can sing well, for they  
here thy woordes but they doe them not,  
you men of London and inhabitantes of  
this Citty, iudge I pray you wrightlie  
whether this bee truly spoken of your  
selues or noe: they come vnto thee and sit  
before thee but their harte goeth after  
their couetousnes, they here thy woordes  
but they doe them not, and is this to draw  
neare with a true harte: Simon Magus  
would

would haue bought the giftes of the holy  
ghost of Peter for money: and therefore  
was accursed and perished with his money.  
But what shall we thinke of them in con-  
trarie sorte, that being sealed by the spi-  
rite of God (as they pretende) vnto the  
day of redemption, yet feare not by lying  
perjurie or any euill practise by corrupt  
proceedinges, by fraudulent deuises, and  
vnlawfull contracts, to set to sale, them-  
selues, their soules, and consciences, their  
faith, their troth and honestie, and all o-  
ther good graces and vertues of the holy  
ghost, for money for gaine and lucre where  
is any hope of advantage offered: The  
hypocrite and dissimling Iudas said the  
apostolic power was vpon Chyries heade,  
might well haue bene sold and giuen to  
the poore, and yet he sold neither Chyrie  
nor the poore, but his bagges and what  
places more then them both, and shall you  
not hate vipers as Iudas spake of now,  
there are many poore and needy people  
amongest vs, it were well done to succour  
them: they would be prouided for, many  
things are superfluously bestowed which  
might be well employed to their use, and  
yet like hypocrites will they not be so.



## A Sermon preached

am. 2. 15.  
16.

ne nor of their superfluous two sisters in  
respect to relieue and succour the poore;  
and is this to draw nere with a true hart?  
Let Saint Iames tell you; If a brother or  
a sister be destitute of daylie foode or ray-  
ment, and one of you saie ynto them de-  
parte in peace God send you warmth and  
foode to fill you, and giue them not those  
things that are needefull to the bodie,  
what helpeth it, pure Religion and unde-  
filed before God is this; To visite the fa-  
therles and widdowes in their aduersitie  
and to keepe your selues vnspotted of  
the world. It is not then an outwarde  
shewe or estimation amongst men; It is  
not a vaine semblance or feyned pretence  
of holynesse, swimming in the lippes and  
countenance, not fixed and sealed in  
the harte that shall bee accepted with the  
Lorde, that shall enter into the holpe  
place. It is not to call him Lorde, Lorde,  
and doe not as hee biddeth, but in that a  
good conscience as Sainte Peter saith  
maketh request vnto God by the re-  
surrection of Iesus Christ, and in that  
wee purge our conscience from deade  
workes, to serue the liuing God; that  
wee cast from vs the cloakes of hypocrisie  
and

and deceit, and walking not like the  
Gentiles in craftinesse and vanitie of  
minde, but approuing our selues to euery  
mans conscience in the sight of God; and  
so drabe nere as our Sauour saith of  
Nathaniel like right Israelites in who is  
no guile, euen with a true hart sprinckled  
from an euill conscience. For this saith  
Saint Paule is our reloyring, this is our  
glopie, not the credite of the worlde but  
the testimonie of our owne good consci-  
ence, which is as Salomon saith *Iuge con-  
viciu* a continuall feast. And there-  
fore hee saith to Timothie and to vs all in  
Timothie. Fight a good fight hauing  
faith and a good conscience, which some  
haue put away, and as concerning faith  
haue made shipwracke. As if hee had  
saide their harts are not sprinckled from  
an euill conscience, and therefore whatso-  
euer they pretende, they haue lost and  
made shipwracke of faith also which can  
no waye continue out of a true hart and a  
good conscience: then trees can growe  
without earth, or fishes liue without the  
water. And as y<sup>e</sup> righteous is thus bold  
cōfident as a lyon, so y<sup>e</sup> wicked flieth when  
no man pursueth him. By the accusing

1. Timo. 1.  
18. 19.



# A Sermon preached:

of exculging of a quiet & troubled conscience, which neither in life nor death can be avoided, for a corrupt conscience is a continuall torment, it is the sinne lying at the dore of our hearts. It is called of the Prophet Esaie a worme that neuer dieth, a sea that alwaies rageth with out rest. Of Saint Paule, a searing with a hott yron, and in this present chapter, a fearefull looking for of Iudgement, and violent fire, and besides daylie experience to be seene in many, was manifest in Caines for the murder of his brother, in Antiochus for his wickednes done to Hierusalem, in Judas and like traytors for his treason against his maister, and in Nero with many other, crying out in the insufferable torments of his euill conscience *Turpiter vixit turpis iam peris*, filthilie haue I liued, and now more filthilie doe I die, there is no peace to the wicked, the Lorde hath saide it. But they shall carrie in their brestes from which they shall not flie both feare and terrour and tormenting furies, continually citing them befoze the tribunall seate of Christ; All wickednes saith Salomon is full of feare giuing testimonie of iudgmentation against it selfe. So that a troubled

an en. 4. 7.

16

1. Cor. 7. 1

2. 1. 2. 1

Wis. 17.

10.



unpauled conscience alwaies presumed  
 coruelt things; And although that some  
 with vaine pastimes of pleasure and va-  
 nities of this world, can lense and vnde-  
 away, the sting of sinne, the remembrance  
 of Gods iudgements, and remoyse of con-  
 science for a time: not at all to the quen-  
 ching but increasing of their flames: Yet  
 euen their laughing as saith Salomon is  
 mingled with sorrow, & their mirth doth  
 end in heauines: Be glad (saith he) oh thou  
 yong man in thy youth, and let thy hart be  
 merie in thy yong daies, follow thou the  
 waies of thine owne hart and the lust of  
 thine owne eyes: but be thou sure that god  
 will bring thee into iudgement for al these  
 thinges, although the bread of deceate be  
 sweete for a while, and thou wax fette and  
 straining (as saith Ieremy) with the fruites  
 of oppression and wrong: Yet euen this  
 night when they haue taken awaie thy  
 soule, thy mouth shalbe filled with grauel,  
 thou shalt carrie nothing with thee, nei-  
 ther shall thy pompe followe thee, thou  
 shalt vomite vp againe (as Iob saith) the  
 riches that thou hast deuoured, and God  
 shall drawe them out of thy bellie. Al-  
 though the strong man for a season seeme

Pro. 14.

13.

Ecc. 11.9

10.

A Sermon preached

Amos. 6.  
3. 4. 5. 6.

to keepe all thinges in rest and quietnes  
shall the goodman of the house come at  
an houre when thou thinkest not, and  
giue thee thy portion, if thou watch not  
with hipocrits; And although as saith the  
Prophet Amos describing the manners of the  
careles worldlings, they put away the cull  
day far from them, and approach without  
feare to the seate of iniquitie: though  
they lye vppon beddes of Iuerie and cate  
the lambes out of the flocke, and the  
calues out of the stall, though they sing  
to the sounde of the violl and inuent in-  
struments of musicke like Dauid, though  
they drinke wine in bottles and annoint  
themselues with the sweetest oyn-  
mentes, though their excellencie as  
Iob saith, mounte vppe to the heauens,  
and their heades reache vnto the cloudes,  
though all the sheaues of the felde must  
bowe vnto them, and the Sunne and the  
Moone stoope downe at their presence,  
yet shall they flye awaie as a dreame  
and passe as a vision of the night, yet  
shall they bee as dunge for euer, and  
the sinne of their youth shall lye downe  
with them in the dust, yet shall they  
flye



flye from the yron weapon and the  
bowe of Steele shall strike them through,  
the Heauens shall declare their wic-  
kednes, and the earth shall take parte  
against them. Loe this is the porti-  
on that the wicked manne maye looke  
for and the heritage that hee shall haue  
at the handes of G D D. Here  
is then a looking glasse and mirroure  
for vs all to knowe and discerne our  
selues euen the testimonye of our con-  
science, to trye whether wee bee in  
the sayth and so in the righte waye to  
the holpe place or noe; Here is a mea-  
sure that teacheth euen vnto you and  
to you all of what degree condition or  
calling socurr you bee, there is no im-  
munity: there is no exemption, and it  
is not like *Lesbia regula* to bee made  
longe or shorte to bee wrested or ap-  
plied according to the quantite or  
quallite of the person, but euerye  
thing vprightly to be squared by the leuel  
and due pproportion theroff. About all  
you Magistrates and iudges you men  
of higher place of authoritey and myght  
vpon whose direction & government, the



A Sermon preached.

rest of the inferior sort dependeth, looke  
not, may not, measure not your liues and  
happie estate by this outward pompe and  
glozy of the worlde which is but a flying  
shadow, and shall not follow you to helpe  
in the day of wrath: But looke into your  
selues and into your own consciences, en-  
ter into your chamber, common with  
your harts without flatterie: and knowe  
for certaintie, that who so runneth on the  
race of sinne without remorse of conscie-  
ence, shall bee seuerely punished without  
compassion and there is no respect of per-  
sons with God, his eyes behold the poore  
and his eyelids trieth the children of men,  
he hath made the small, as well the great  
and careth for both a like, hee standeth in  
the congregation of Princes he is a iudge  
among Gods and a God among Judges.  
He hath saith Iustine Martir both god-  
ly and wisely C exolixa quia A just eye  
and reuenging eye. It is truely saide  
of Seneca *Quicquid a vobis minor expaues-*  
*cit maior hoc vobis dominus minatur*, what-  
soever the inferior doth feare at your  
handes, a greater Lord doth threaten the  
same to you againe, and therefore it is  
good and wholesome counsell giuen by  
Agatho

beat Paules Crosse.

Agathon a Ruler, a Prince, a Magistrate  
must remember three thinges first *or*  
*αὐτοὶ αὐτοὶ αὐτοὶ* that hee ruleth and go-  
uerneth men, of the same nature and con-  
dition with himselfe, secondly that hee  
rule nations *οὐκ ὡς ἄνθρωποι* according to equity  
to iustice and lawe even with a good con-  
science, and thirdly *οὐκ ὡς ἄνθρωποι* that  
hee shall not alwaies beare rule and go-  
uerne but in the end give account of his  
stewardship and stande of fall by the wit-  
nesse of his owne conscience. A notable  
example of both the good conscience re-  
quired in a magistrate we haue described  
in the person of Iob. I deliuered saith hee  
the poure that cryed and the fatherlesse  
and him that had no helper, the blessing  
from him that was readie to perish came vpon  
me and I caused the widdowes harte  
to reioyce, I put on iustice and it couered  
me, my iudgement was as a robe and a  
cowne I was the eyes to the blinde, and  
feete to the lame, I was a father to the  
poure, and when I knew not the cause I  
sought it out diligentlie, I brake also the  
iawes of the vnrighreous man and plucke  
the praye out of his teeth. The lyke al-  
waies haue sette downe in the person of  
Samuell



## A Sermon preached

**1. Sam. 12.**  
**2. 3.**

**Samuell.** I haue walked faith-fully before you from my childehoode, vnto this daie, beholde here I am, heare record of me, before the Lord and before his anointed, whose oxe haue I taken, or whose Ass haue I taken, whom haue I hurte to whom haue I done wrong, or of whose hande haue I receaued any bribe to blind mine eyes therewith. God graunt that they that sit in Samuels place may in their liues keepe the like good conscience and at their death make the lyke confession

**Esai. 33.**

**14. 15. 16.**

**17. Eccl. 10. 1.**

**Eccl. 10. 1.**

**Eccl. 10. 1.**

**Eccl. 10. 1.**

with this of Samuell, and then as Esai saith, Who shall dwell with the deuouring fire, who among vs shall dwell with the ouerlasting burnings, that is with the glorious Majesty of God. Hee that walketh in iustice and speaketh righteous things, refusing gaine of oppression, shaking his handes from taking of gifts, stopping his eares from bearing of blood, and shutting his eyes from seeing euill, and so drawing nere with a true hart sprinkled from an euill conscience. Hee, saith the Prophet, shall dwell on high, his defence shall be the munition of rockes, breache shall be giuen him, his waters shall be sure, and his eyes shall beholde the King in his



glory; And therefore saith Dauid keepe  
 innocencie and doe the thing that is  
 right; for that shall bring a triumpe  
 at the last. Here I might make a full  
 and necessary complaint for the vices of  
 upright dealing and corruption of many  
 of consciences in euerie degree and trade,  
 in looke into mens actions, come ouer and  
 haiste their proceedings; consider what is  
 done in euerie place as you passe, in halls;  
 in shops, in streets, in markets, in secret  
 conferences, in open meetings, in pleading  
 places, in Iudgement seates, in lawes;  
 in countrie, even in this Citie; what shif-  
 ting pollices and deceates; what subtile  
 deuises and euasions to ouerreache good  
 men, what bytherie, and abhominable  
 gains and vsurie is vsuall to be seene; and  
 you shall find that of all things impure  
 estimation among men, there is nothing so  
 little esteemed, so carelesly regarded, so  
 rarely to be found, as a true hart sprinkled  
 from an euill conscience. You shall see  
 verified that S. Ierom saith to Chromas:  
*In mea patria plerisque deus venter est et*  
*breue die in diem viuunt et factior ille qui diuor-*  
 ium, in my countrie to the most men their God  
 in their belly; and they liue secure and  
 carelesse

## A Sermon preached

carelesse from daie to daie and hee is the holiest which is the richest man; you shall here many men complaine of their losses and mishaps by sea by lande by death by falshood and deceipt, by buying and selling and many other waies; but no man almost for the losse of a good conscience, and yet if I might speake my conscience, there is greater losse and shipwreck daily made that waye then all the teares of our eyes can sufficiently bewaile, or the riches of this worlde recompence agayne: you shall see suche running and posting, such care and trauell, and trouble night and day sustained, such early rising, and late lying downe, and eating bread of carefulnesse, to heape up riches to purchase landes, to builde fayre houses, to procure dignities and offices which were wont to haue a charge of conscience imposed with their reasonable fee, but now most unreasonable fees still growing and enhaunced, haue put out and discharged all charge of conscience annexed to the same, and every way shall you see men so to provide for the pleasure, ease and welfare of this body, nothing touched or reclaimed with remorse of a guilty conscience.

ence, as though god turned away his face  
 and would not see it, as though there  
 were here an abiding Citle for euer. As  
 death were not approaching, or the bur-  
 ning flames of hel were but an old wines  
 table; So that either we say with Medea  
*Video meliora, probo, deteriora sequor*, I see  
 better things and I allow well of them,  
 but I follow according to my sensuall ap-  
 petite that which is worse or with *h* wit-  
 ned described by Iob *Recede a nobis*, geoe Job. 21. 14  
 from vs we desire not the knowledge of  
 thy waies, who is the almightie, that wee  
 should serue him, or what profite shall we  
 haue to pray vnto him: or with Sardana-  
 palus, eat drink and be merrie after death  
 there is no pleasure, or with the fleshlie  
 Epicure discribed by Gregorie Nazian.  
*εἰ μὴ ὁ θεὸς καὶ πᾶσι θεῶν καὶ μελλο* Giue me  
 what is present & let god alon with that that  
 is to come, we vtter thus much I say, but  
 how: not in our wordes and speeches, no,  
 our hipocrisy is the greater, in our double  
 hearts, in our corrupt consciences, in our  
 wicked liues in our deedes and actions,  
 which is a greate deale worse, and soun-  
 derly like the blood of Abell moze loude in  
 the eares of God for vengance, then can  
 oure

Job. 21. 14  
 15.

Job. 21. 14  
 15.



A Sermon preached

our tongues expresse, by words and syllables unto man. But let vs not be deceaued, God is not mocked, whatsoeuer a man soweth, that shall he reape, if ye sowe in the flesh ye shall reape corruption, if ye sowe winde, ye shall reape a storme, if ye sow but wordes and weedes and chaffe of hipocrisie and dissimulation, your harvest wil be thereafter of bitternes and wormewood colours and shadowes, and empirie apparitions cannot long continue, their blossom is but froth, & their fruite as rottennes, they shall vanish with the wind & fal away as the smoke: The Lord wil not iudge according to the outward appea-  
raunce, he seeth not as a man seeth, but he trieth the harts & reines, & all thinges are bare and naked in his sight. The hipocrites hope saith Iob shall soone come to naught and the ioy of the wicked continueth but a moment, his light shall soone be put out and the sparke of his fire shall not shine, the snare is laide for him in the ground and a pitfall in the waie the grinne shall take him by the heeles and the steppes of his strength shall bee restrained, his roote shall be dried vp beneath, and aboue shall his braunche bee cutte downe and wither.

Job. 18. 5.  
7. 9. 10.  
16.

withen. And therefore if we meane to enter into the holy place with boldnesse in assurance of faith, we must cast away all hipocrisie and dissimulation, all shonne and fained muffling of our faces, whereby we seeme to be that which we are not, and dissemble to be that which we are, and so drawe nere with a true and single hart sprinkled from an euill conscience, and washed in our bodies with pure water, so as no uncleanes of sinne remaine either in body or soule, whereby we should offende the maiestie of God. We are for the most part very precise and ouercuriously nice, in this point of washing, purging, clensing and adorning our houses, our bodies, our furniture and apparel, and all things belonging to them both that is subiect to our senses. And yet is this nothing lesse, then to washe them with pure water which is onely the effecte of the blood of Christ, that washeth and restraineth vs from sinne that doth defile vs: yet heereby at least let vs learne thus much, that if the purging and clensing of sensible things be so much esteemed of vs, which are yet our selues defiled and uncleane, how acceptable shall the washing of

Gen. 3. 20

A Sermon preached

of our bodies and soules with pure wa-  
ter of repentance, and holiness of life be  
vnto the puritie of gods spirit, which  
will behold no uncleane thing, nor rest in  
the soule that is subiect to sinne: and if to  
entertaine our friend or superiour we take  
such care and paines to haue all thinges  
cleane, sweete, and pleasaunt, that nothing  
be offensive, how much more shoulde wee  
do this in our selues in this Tabernacle,  
this house and temple of our bodies, to en-  
tertain so noble a guest, so deere a friend,  
**Rev. 3. 20.** as the sonne of God is, who as **S. Iohn**  
sayth, standeth at the dore of our hartes  
and knocketh, if any man heare his voyce  
and open vnto him, hee will enter in and  
suppe with him. But I praye God it fall  
not out with vs as it did sometimes with  
Diogenes holle whether he was invited,  
who being himselfe a verie unhandsome  
and vncomely man, yet having his house  
and all ornaments thereto belonging  
very fine and curiously adorned, Dioge-  
nes seeking where to spit, and finding all  
corners so neate and cleane, and the man  
so homely and unhandsome, he spit on the  
good man himselfe, saying that hee was  
the foulest, and therefore the meetest place  
in



in the house to receaue such excrements.  
 Let vs not in like sort be curious in other  
 things, and negligent in our selues, let vs  
 not so decke and keepe cleane our houses,  
 and apparrell, and all thinges belonging  
 to the bodie: and abuse the bodie it selfe  
 to all vncleanes and filchines of sinne,  
 which not onely to our shame but to our  
 smart and punishment, wee shall one day  
 heare and feele. For seeing that God hath  
 created and made, and our sauour Christ  
 hath redeemed, not with silver or golde,  
 but with his owne precious bloode, not  
 onely our soules but our bodies also, and  
 hath boughsed to call our partes and  
 members his members, and both bodie  
 and soule shall liue for ever and be parta-  
 kers of his glozy, and seeing that our bo-  
 dies are the Temples of the holy ghost  
 which dwelleth in vs, so that wee are not  
 now our owne, but are dearely bought  
 with price, it is requisite that wee also  
 serue and glorifie God both in soule and  
 bodie which are Gods: Weilding neither  
 the cogitations of our mindes nor the ac-  
 tions of our bodies to Idolatrie and su-  
 perstition, to iniquitie and vncleanes: but  
 that we offer them by a liuing sacrifice  
 F holy

I. Cor. 6.

A Sermon preached

holy and acceptable vnto **G D D**: which is our reasonable seruing of **G D D** and the washing here required with pure water.

Now hauing thus layde hold on eternall life, by assuraunce of fayth in a true harte sprinkled from an euill conscience: The second steppe of christian perfection, wherby we are strengthened & confirmed, to continue that good race we haue begun vnto the ende, is firme and constant hope. Let vs hold fast the profession of our hope without manering, for he is faithfull that promised, whiche faith as it hath his originall, and springeth from faith, so doth it nourish agayne and sustaine the same to stand and go through, what opposition or contradiction soeuer bee founde in the worlde, eyther of alluring flatterie or subtletie whiche mighte entise and beguile vs: or of persecuting crueltie to terrifie and dismay vs: for being builde, not on the sandes, but on the Rocke, and hauing for foundation no other then the promise vchaungeable, of almightie **G D D**, who as hee is of all power, so hee is all truth, he is faythfull and cannot denie himselfe. There is no stormes nor  
tem

tempests that should remoue vs from the  
 stedfastnesse thereof so stablished on the  
 truth and faythfull promises of G D D:  
 but that wee may boldlye perswade our  
 selues that neyther life nor death, nor an-  
 gels nor principalities nor powers nor  
 thinges present nor thinges to come nor  
 height nor depth, nor any other creature  
 shall be able to seperate vs from this an-  
 kerholde of hope which is fixed and repo-  
 sed on Christe Iesus our Lorde. For o-  
 therwise if we faint in our race, if wee fi-  
 nish not our tower, if we fight not man-  
 fully till the victorie bee obtayned, if wee  
 wauer in our hope, or running after by  
 pathes doe not holde on the straighte  
 course wee haue well entered: our for-  
 warde attemptes and good beginniges  
 are frustrate and vnpromisable, our har-  
 nest is withered in the grasse, and we are  
 founde like Ephrymites, and shrinking  
 children, that turne their backs in the  
 daye of battell, for not hee that be-  
 ginneth a course, but hee that conti-  
 nueth the race obteyneth the Crowne,  
 the beginning of well doing cannot make  
 a man safe, but constante perseue-  
 rance vnto the ende without wauering:



A Sermon preached

1.3.1.

Wee did run well saith S. Paule, Who did let you that you should not obey the truth. Wee did run well, so did the Israelites when they came hasting out of Egypt: but they were soone let, and turned backe, they wauered in their hope; when they grudged and murmured against Moses in the desert. Chore, Dathan, and Abiram, did run well till through pride and disdain of the ordinance of God, they fell vnder cullour of Religion to open schisme and rebellion, the worldling Demas, and the traitor Iudas, seemed to run well a while, so did Iulian, so did Artius, so did Nestorius Nouatus, Pelagius, Paulus Samosatenus, with many the like, but holding not fast the profession of their hope, they were turned from truth to lyes, and fell againe to their owne place: let vs come neare vnto our selues, and learne to beware by other mens harmes, this doctrine apperteyneth greatly vnto vs, & do graunt we be not faultie in the obseruation of it. Why do some of vs with the Israelites thus grudge and murmur against Moses, the Lordes beloued Magistrate, that hath brought vs out of Egypt, and so desire and practise to returne againe into bondage.

bondage: Why doe some with Chore &  
 his confederates presumptuously rise up,  
 against the decreede ordinaunce, telling  
 Moses and Aaron to their faces, that they  
 take to much vpon them, and that y<sup>e</sup> whole  
 multitude of the congregation, is as holy  
 as they: Why doe some with Demas be-  
 ginne in the spirite and ende in the fleshe,  
 forsaking the word of life and louing and  
 cleauing to this present worlde: Why do  
 some frame and imagine so many para-  
 doxes and opinions, as new and as strange  
 as themselves, neuer known in the worlde  
 before: Is it not for that hauing run wel,  
 they are nowe let and turned from the  
 truth? Is it not for that they doe not hold  
 fast the profession of their hope without  
 wauering? Tell mee you Athenians you  
 so desirous of innouations and alterati-  
 ons, you that wag with euer y blast, and  
 pursue euery fether that flieth in the ayre  
 doe you not here of inconstancie, that it is  
 a great fault in all proceedings, but of al-  
 most hatefull in religion and faith: For  
 it is written, a wauering minded man is  
 vnstable in all his waies, Hee is like a *7am. 1. 6.*  
 waue of the Sea tossed to and fro with the  
 winde, and shall receaue nothing of the *7.*

A Sermon preached

2. Reg. 16.  
10. 11.

Lord. Do ye not know that to come vnto the holy place we must draw nere in assurance of faith, we must hold fast the profession of our hope without wauering? God be mercifull vnto vs and forgive vs our sinnes: for as in many other, so in this poynt also I feare me we prouoke his beuie hand to be stretched out vpon vs, what wandring and vnsetled motions, what distempered and discontented humours doe trouble most mens heads now adays: our vayne are bused about Pithagoras numbers, and Platos Idea, and Aristotles common wealth, we build castles and towers in the ayre whose toppes shall reach to heauen. We fall like Narcissus euerpe one in loue with his owne shadow: we send with Salomon greate iourneies for Apes and Peacockes: we gaze with Thalys so long vpon the starres till we fall into the ditch that we saw not befoze our feete, We see not at Damascus a straunge Alter with Ahaz, but we straight way get the pattern, and Vrias the Priest must make vs the like at home: and so as wee haue bene long time in manners, in diet, and apparell: and as wee are by nature in bodye compounded of varietie of humours, and in soule



at Paules Crosse.

soule inclined to diuers passions: so are we almost become in matters of faith and conscience: fleeting, wauering, and vnconstant, little at all regarding what eyther godly antiquitie or lawfull authoritie hath approued and commended vnto vs, for eyther wee will haue our Onyons and Leekes agayne of Egypt, or else wee must haue fresh cates, straunge fleshe of Quailles, we cannot brooke one diet long the heauenly Manna now wareth loathsome, it can no more content vs. But let vs take heede we bee not deceaued *specie recti*, that in steede of wholesome hearbes wee shredde not bitter Coloquintida into the Potte, that out of these Rose plantes, as sayeth Vinc. Lyr. there spring not Thornes and Thistles, and when we haue long serued for fayre Raehell: wee bee not deceaued with bleare eyed Lea.

It is the counsel of S. Paul: I say through grace that it is giue vnto me to euery man among you, that no mā presume to vnderstand aboue that is meet, but that he vnderstand according to sobrietic. S. Ier. sayth, *Venena nō datur nisi melle circūlita: & vitia non irrepunt nisi sub specie umbrag virtutū.* I. rom. ad

Rom. 12.3

Poyson Athlet.

## A Sermon preached.

Poison is not giuen in cuppes, but annointed about with honie: and vices doe not creepe vppon vs but vnder the shoue and shadowe of virtues. *S. Augustine saith.*

*Epi. 29. ad leri.* *Uni virtuti duo vitia opponi solent & quod aperte contrarium est & quod specie similitudinis adumbratur.* One vertue hath to opposite vices, both that which is openlie seene to bee contrarie and that which is shadowed with a shoue of likenesse. And therfore he saith againe of the Circumcelions *Arbitrantur se pro ecclesia dei facere quicquid inquieta temeritate faciunt.* They thinke they doe it in behouise of Gods Church, whatsoeuer with tumultous rashness they goe about; and of the Maniches, *Conantur auctoritatem stabilissimam fundatissimæ ecclesiæ quasi rationis nomine & pollicitatione superare.* It is a graue and pittie saying of Hillarius, complaining of mens vnconstancie in his time (God graunt it be not verified in these our daies) *Postquã scribenda & inouanda fidei vsus inoleuit, & nona potius cepit cõdere quã accepta recolere nec veterata defendit nec in nouata firmavit, & facta est fides temporum potius quam evangeliorum, dum & secundum annos scribitur & secundum confessionem baptismi non tenetur.*

*Hil. lib. ad Constant.*

*tenetur*. After that vse had preuailed to write and innouate matters of faith, it neither defended the olde nor strengthened the newe, and faith became rather agreeable to the time then to the Gospel, whilst men writ according to the yeares but hold not fast the confession of baptisme, euen the profession of their hope without wauering, for he saith, *Periculosum est atque etiam miserabile, tot nunc fides existere quot voluntates, tot nobis doctrinas esse, quot mores, & tot causas blasphemiarum pullulare, quot vitia sunt: dum aut fides scribuntur ut volumus aut ita ut volumus intelliguntur.* It is daungerous and verie miserable that there are so manie faiths as wills, and so manie doctrines, as manners of men, and thereby so manie causes of blasphemie should spring vp, as there are priuate faults and vices in men whilst eyther wee set downe and penne our faith as we will, or else expound and vnderstand it as we lust and like off.

What then say some shall we not proceede and goe forward in Christian exercise of Religion, shall wee not growe in knowledge and increase from faith to faith, from strength to strength, from  
vertue



## A Sermon preached

vertue to vertue as the word of God hath  
 taught vs: yea truly and that with much  
 more care and diligence then hitherto we  
 haue done for this is the only thing with  
 al our trauell and industrie we seeke to be  
 perfozmed: But so as saith Vinc. Lyr. *Vi sit  
 profectus fidei non permutatio*, That it be a  
 growing and increasng of our faith, not an  
 alteration or change: that we proceed frō  
 fayth to fayth, So as the increase be still in  
 the nature of the same fayth not into the  
 acceptāce of another faith, euen as a child  
 groweth to be a mā, & yet is not changed  
 but kepeth stil the same lineamēts parts &  
 mēbers of his body wout adding or dimi-  
 shing y he had befoze. We must proceede,  
 but not frō the assurance of faith wherein  
 we are grounded, to an empty fancie of our  
 own deuising, we may speake *nauē*, but not  
*nona*, the principles & doctrines of our pro-  
 fession, *Fas est vt excurentur, limētur, poliā-  
 tur, sed nefas est vt cōmutentur, detrūcentur,  
 mutulentur*, It is lawfull to haue the clenfed,  
 filed & pullished, but not to haue the chā-  
 ged mangled or maimed. When the *Ara-  
 mites* enquired for the Prophet Elisha and  
 of Elisha himselfe they knew him not, but  
 were lead like blind men into the midst

2. Reg. 6.  
 19.20.

of

at Paules Crosse.

of *Samarita* before they perceaued where they were become, & Cleophas reasoning with Christ and of Christ, yet neyther saw nor vnderstoode him, so sounding in his eares, & not ablent as he thought, but present befoze his eyes vntill he was readie to depart away from him: In like sort we hauing in our eares and dayly befoze our eyes the true religion & assured profession of faith (god continue it to his glory & our cōfort) which we ought to hold fast as the Anker of our soule wout wauering, yet cā we not rest satisfied, but run about stil seeking somewhat moze then truth: & will not acknowledge Christ to be present with vs, til eyther he be readie to go frō vs as frō Cleophas, or we like blinded *Aramites* bee lead we know not whether. The best and wisest way is to beware betimes, & euē to day if we heare his voyce, not to harden our harts, not to tēpt god, least he come & remoue our candlestick, & thē we be vniue to confesse w<sup>th</sup> Iacob, That God was in this place & we were not ware of it. And therefore saith the wise mā be firme & vnmoue- able in the way of the Lorde, trust in him abide in thy place: Stande to your sayth sayth *Sainte Paule*, and acquite you like

*Luke. 24.*  
*18. 19.*

*Ge. 28. 16.*

## A Sermon preached

1. Pet. 5.  
12.

like men, be not reedes, be not clowdes, be not childzen, be not shaken and carried about with euery blast; but as ye haue receiued Christe Iesus the Lorde, as yee haue receaued him, not as you haue conceived and framed him to your selues, so walke not turning or tossed to and fro: but rooted and built in him and stablished in the faith. And seeing that with a true hart and a good conscience euen in assurance of faith I maie boldly exhort and testifie with S. Peter. That this is the true grace of God wherein we now stand: what soeuer pretext or culloze be objected to the contrary: yet let vs hold fast the profession of our hope without wauering.

And so for the third point. Let vs consider one another to prouoke vnto loue, and vnto good workes, not forsaking the fellowship we haue among our selues as the manner of some is, wherein if we shal ioyne to this our fault of wauering inconstancy last spoken of before, that which commeth nearest in affinitie to the nature thereof, the breach of conoord and vnitie, it may seeme both conuenient for our instruction and the scope of the place doth aptly beare it; which being directed to  
the



the aduancement of loue and charitie  
commendeth vnto vs, on the one side, the  
effect thereof good woꝝkes, and on the o-  
ther repproueth those, that puffed vp with  
a vaine conceited humoꝝ, of priuate excel-  
lencie in themselves, and foꝛestalling  
their iudgement in pꝛeiuice and con-  
tempt of other, that like not the same yet  
they haue seasoned foꝛ their owne taste,  
by deuision and seꝛeration and foꝛsaking  
the communion of Saints, the societie of  
Christians, the fellowship and vnitie wee  
should haue among our selues, doe woꝝke  
the vtter ruine and ouerthrowe thereof.

When God would confound thꝛ proud attempt in building the Tower of Babel.

Ge. 11.8.9

He deuided their language and so scatter-  
red them abroad into all places of the  
earth; which thing the Diuell seeing to  
the ouerthrowe of his Kingdome practi-  
seth againe on the contrarie side by like  
confusion, scisme, and scattering of the  
woꝝkmen to hinder and set back the buil-  
ding of Gods spiritual house and temple.

When king Cyrus woulde passe ouer to  
conquer Scythia as sayth Herodotus, com-  
ming to a great and broade riuer whiche  
hindered his iourneys, his policie was  
this,

## A Sermon preached

*Serm. 16.  
de uti. i. e. in.  
c. 2. 11.*

*Tom. 4. E-  
pist. vlt.*

this; to cutte it and deuide it into many  
armes and fluces, and so made it passable  
for all his armie, this pollicie is most rea-  
dy and common with the Diuel also, who  
bringing his power of darkenesse, to in-  
uade & ouerrun vs, & finding his passage  
stopped by the flowing streames of loue &  
concorde, hath put in execution his wou-  
ted meane and practise to separate and di-  
uide vs into many partes & factions. For  
as truly sayth S. Aug. *Concordes nos scit et  
quod sic possidere non potest*, Hee knoweth  
that being at concord and vnitie together  
he cannot so possesse vs, Hee cannot nowe  
deuide one true God among vs, he can no  
more inforce false Gods vpon vs, well he  
hath yet another way, *Sentie vitam nostram  
esse charitatē mortem dissentionem*, He seeth  
that loue & charitie is our life, that discord  
& dissentiō, our destruction & death. And  
therefore *Lites immisit inter Christianos*,  
He hath sent strife & debate among Chri-  
stians, And because he cannot frame vs to  
many Gods, hee laboureth to multiplie &  
distract our opinions and soweth tares of  
sects & errours in the Lords wheat. Here-  
of cōplaineth Basil also, and we may iust-  
lye with Basill. *Facti sumus unusq, apud se-  
ipsum*

ipsum tanquam arena non coniuncti inter nos  
 sed singuli per se diuisi: *Charitas relictæ est;*  
 & pugna inter nos versatur, unio data est, at  
 odium accensum est, Wee are become like  
 sandes not ioyned together, but euery one  
 deuided by himselfe, Charitie is reiected,  
 and discorde raigneth among vs, peace  
 and vnitie was commenced vnto vs, but  
 wee haue kindled the fire of grudge and  
 hatred. But who sayeth that good father  
 will graunt me a solitarie place, a voyce  
 like a trumpet, the fountayne of teares  
 and pitifull complaint of Ieremie, to break  
 my hart with sorowes, and bewayle the  
 common miserie, *Quia defecit charitas ra-*  
*dix mandatorum dei*, because charitie is de-  
 cayed, the roote of Gods commaunde-  
 mentes, and discorde hath preuayled, the  
 cancker and contagion of all true godli-  
 nesse. For the building cannot stand whose  
 ioyntes and bandes are loosed, the bodye  
 cannot continue in health, where the  
 members are rent and torne asunder, the  
 Citie must needes bee desolate that is de-  
 deuided in it selfe, we cannot I say drawe  
 nere vnto the holy place, we cannot build  
 the Lordes Temple, we cannot be ioyned  
 to Christe our heade: if wee bee not tyed  
 toge-



A Sermon preached

Act. 2. 44.  
46.

Jud. 20. 1.

2. Chro.  
30. 12.

together with bandes of loue and charitie, if we be not compacted as members of one body, if we once forsake the fellowship that we haue among our selues, as the manner of some is. The Prophet Dauid sayth, Ierusalē (a figure of the church) is built as a citie that is at vnitie in it selfe. When the holy ghost came downe in visible signes vpon the Apostles, They were all with one accorde in one house. The whole multitude of them that beleued in the first times, had but one heart and one soule. It is sayd of all Israell, That they came togeather as it had bene one man with the same minde and intent, not with as many opinions as persons: The Jews had but one kinde of worshiping prescribed, and that onely in one Temple, but their rebellious preuarications were multiplied in that they woulde yet run about to sacrifice vpon euery high hill, and vnder euery greene tree, and euery one doe that which seemed good in his owne eyes. It is said and set downe for a speciall and most singuler blessing of almighty G D D, That the hande of the Lorde was in Iuda, so that hee gaue them one harte, to doe the commaundement of the

the King and of the Rulers, according to the worde of the Lord, woulde God this effecte were accordinglye wrought in vs also, and his hande after this sorte stretched out still vpon vs. Wherefore if wee will become a spirituall building vnto God, if we looke for the promise of the holy ghost, if wee will bee of the number of the faythfull, if we will worship in spirite and truch, if we will haue the hand of the Lord vpon vs, and so in deede draw neare to the holy place, we must be at vnitie and con corde within our selues, wee must abide with one accorde and one minde in a house, wee must haue one hart to doe the commaundemente of the King and of the rulers, we must not leaue the Temple to sacrifice vpon euery high hill, and vnder euery greene tree, to follow euery opinion that seemeth good to our selues, wee must not breake the bondes of peace, and cast away the cordes of vnitie from vs, and so forsake that fellowship wee should haue among our selues as the manner of some is.

The winde Cecias hath a qualitie contrary to other windes, to gather together cloues into the ayre and so procur eth violent

A Sermon preached

olent and vehement stormes, and such is  
also diuision and discorde both in the  
Church and common wealth. It hath  
sometimes an vsurped face or shew of ho-  
lines of zeale and conscience, but the se-  
quel is pernicious and draweth after it  
(whereof Pithagoras rule and precept  
might warne vs to beware) a lothsome  
blacke taile of destruction or great distur-  
bance. And therefore may well be resem-  
bled to the riuer *Hipanis* which about the  
head and first arising is sweete and hole-  
some, but afterwarde being mingled  
with the spring *Exanthus* is so bitter and  
of so deadly a tast, that no man may abide  
it: Example among manie other may be  
the Church of *Corinth* who beginning a-  
bout matters of Ceremonies and pollicie  
proceeded first to deuision and separation,  
some holding of Paule, some of Apollo,  
some of Cephas and some of Christ, and  
so to false doctrine denying the resurrec-  
tion: And therefore S. Paule forewar-  
neth vs. I beseech you brethren marke  
them diligentlie which cause diuision and  
offences among you, contrarie to the doc-  
trine which ye haue receaued, and auoide  
them. And Dionisius Bishop of *Alexan-*  
*dria*

1. Cor. 1.

12.

Rom. 16.

17.



arie tolde Nouatus. That it was more *Eus. de vit.*  
 grievous to breake y<sup>e</sup> vnity of the Church *Constant. 2*  
 then to commit idolatry, for this (saith he)  
 was punished but with the sworde, but  
 the other with the opening gulph of the  
 earth swallowing by the Authours and  
 confederates thereof, *Et non dubitatur sce-*  
*leratius esse commissum quod grauius erat*  
*vindicatum*: And there is no doubt but  
 that was more heinously committed, which  
 was more sharply and seuerely punished.  
 Before the wall fell downe commonlye  
 some riftes appeared, and some of the  
 stones fall out, before *Hierusalem* was  
 destroyed, the intestine and ciuill conten-  
 tions of the seditious, more grieuously  
 afflicted them within, then the rage of  
 the Enemy assaulting them without: be-  
 fore the Turkes gat the East, the Em-  
 pire was diuided into twaine, and so gaue  
 entrance to y<sup>e</sup> enemies of Christ by diuisi-  
 on, which flourished in strengch & glory, whē  
 it was but one. And before this our native  
 land & cosutry, was at any tyme subdued &  
 ouerrū by forē enemies, ther were first se-  
 cret mutinies, practises, grudgings, misli-  
 kings, iarrs, diuisions, & garboils among  
 the domesticals here at home. God turne

A Sermon preached

his face from our finnes and blot out our offences in the blood of his sonne, & make vs not a rebuke vnto the foolish, and such as go about with lies, that these rifts and deuisions, these scismes and bzeaches, of established peace and order : while euery one wil like or mislike, wil censure & controll whatsoeuer is not aunswcrable to þ leuell of his owne conceite, while euery one hath a song, hath a vision, hath a fancie, hath a reuelation, hath an interpretation by himselfe, forsaking the fellowship we should haue among our selues, be not causes of stormes, be not bitter in the end, be not sharply punished, bee not eyther sad p̄sages of imminente & further mischiefes, or speedie meanes to hasten gods wrath and heauie hande agaynst vs. It was the earnest and unfained prayer of Daniell in the like case, and it shall be our parts and dueties so to poure out our feruent prayers euery one with Daniell : O Lorde God to thee belongeth righteousness, to vs open shame and confusion, I beseeche thee O Lord let thine anger be turned away from thy Citie Hierusalem, thine holy mountaine : we doe not present our selues before thee, trusting in our own  
right-

Dan. 9. 7.  
16. 18. 19.

at Paules Crosse.

righteousnesse, but in thy great and tender mercies: O Lord heare, O Lord forgiue, O Lord consider and doe it, not for our sakes, but for thine owne sake, O Lord my God. It shall be I say both our wisdom and our safetie, y<sup>e</sup> our duetie, and the discharge of a good conscience: thus to pray, thus to prepare and build an Arke with Noe, before the flood come vpon vs, to return and repent in time with Niniue, To offer vp the Calues and Bullockes of our lippes, With Ose, To sprinckle the postes of our harts with the blood of the pashal lambe, and not to goe out of our dores least the distroying Angell find vs without, and so smite vs with the Egyptians, to keepe our selues in the foulds for feare of the wolfe, and not forsake the fellowship that wee haue among our selues as the manner of some is. It is the manner of some to turne with the spiders breath, the sweete ioice of flowers into poison; to seek knots in rushes where all things are plaine and smooth: to stumble at euerie strawe that stoppeth the course of their eger spirite: to breake the bondes of peace, and so to single and seuer themselves by themselves: wel we are here tolde it is no new

*Ose. 14.3.*

*Exo. 12.7.*  
*22.23.*



## A Sermon preached

or strange thing, it is the manner of some, it hath bene, it will be, and therefore we are not greatly to be moued therewith, it is the manner of some, and therefore being thus armed, and forewarned thereof, we may the better auoide, and withstand the like proceedings. But howsoeuer, it be by maner & ouersight of some: yet according to that earnest obtestation of S. Paule to the Philippians and to vs all in them : If there be anie consolation in Christ, if anie comfort of loue, if anie fellowship of the spirite if anie compassion and mercie : let vs be like minded, hauing the same loue, being of one accord and of one iudgemēt, that nothing be done through contention or vaine glorie : but that in meekenes of minde, euerie one esteeme another better then himselfe. And whatsoeuer things are honest, whatsoeuer are iust and pure, whatsoeuer things are of good report, whatsoeuer things pertain to loue, if there be anie vertue, or if there be any praise let vs thinke on these things, and so consider one another to prouoke vnto loue and vnto all good woꝝkes, For the end of the commandemēt is no other but loue, that commeth of a pure hart, of a good conscience, and of faith

*Phil. 2. 1.*  
*2. 3.*

*Phil. 4. 8.*

*1. Tim. 1.*  
*5. 6. 7.*

faith vnfained: from which while some  
haue erred, they haue turned to vaine  
iangling: they woulde bee doctors of the  
law, and yet vnderstand not, what they  
speake nor whereof they affirme. **S.** Au-  
gustine said of the Donatists and Circum-  
cellions *In omnibus sacramentis mecum sola*  
*charitate non mecum.* In all the doctrine of  
the sacraments they agree with me, onely  
in loue and charitic they are not with me:  
*Sed in his paucis in quibus non mecum, non*  
*profunt eis multum in quibus mecum:* But  
in those fewe thinges in which they are  
not with mee, those manie thinges doe  
not profite them, wherein they are with  
mee. Wherefore aboue all thinges **sayth**  
**Sainte Peeter,** Haue feruent loue: at  
mong your selues; for loue shall couer  
the multitude of sinnes. Dearelye be-  
loued **sayth Sainte Iohn.** Let vs loue  
one another; for loue commeth of  
GOD, This is my commaundement  
**sayth our Sauour,** that yee loue to-  
gether, euen as I haue loued you: for  
loue doth not euill, therefore is loue  
the fulfilling of the Law: But on the con-  
trary though I speake with the tongues of  
men and of Angels and yet haue not loue,

*Aug. in*  
*Psal. 45.*

*1. Cor. 13*  
*1. 4. 5. 6.*

## A Sermon preached

I am euen as sounding brasse, or as a tinckling Cymball, Loue suffereth long and is curteous, loue enuieth not, is not puffed vp, boasteth not her selfe, disdaineth not other, is not prouoked to wrath, thincketh no euill, reioyceth not in iniquitie, but reioyceth in the truth. And if loue and charitie did remaine in vs, these good effects and quallicies (which may wel be sought and wished for but are rarely to be found) would also abounde among vs. I might here saie much, but I hasten to the ende, the matter is verpe large but the time I see is passed, Let vs searche and peruse the whole volume of Gods booke: Howe many examples, howe many preceptes, how manie threathings, how many parables, contraries similitudes, figuratiue and plaine speches, howe many prouocations and motiues in all places and euery where are set downe, to induce vs to loue and charitie to vniity and agreement, to peace and concorde one with an other. And on the other side let vs beholde our owne defects herein, the manifold strifes, the vaine and friuolous contentions and suites, the dispiightfull practises, the extreme and rigorous dealing, the implacable



cable malice, enuie, hatred, and hartbur-  
ning that raineth among men, sometimes  
smothering inwardly in rancour of hart,  
sometimes foming out, into intemperate  
heate both of raging wordes and vucha-  
ritable deedes, euerie man in selfe loue  
and priuate regarde of his owne wealth  
and welfare, liuing & looking to himselfe  
alone, & no man almost considering ano-  
ther to his benefite and good, And wee  
shall not choose but confesse, that howso-  
euer we beate out braines, and spende our  
time and trauell, about strifes and que-  
stions, about intricate and hidden misfe-  
ries, about controuerfies and complaints,  
yet that there is no point of Christian  
doctrine, more needefull or more profita-  
ble to bee hygen and enforced to bee a-  
gaine and againe reiterated that it might  
take effect, then this. That we shoulde  
be knit together in vnitie of minde, and  
so consider one another to prouoke vnto  
loue and to all good woꝝkes. I beseeche  
you brethren saith S. Paule by the name  
of our Lorde Iesus Christ, That yee all  
speake one thing, that there be no dissen-  
tion among you, but be ye knit so together  
in one minde and in one iudgement. We

I. Cor. I.  
10.

## A Sermon preached

see howe Turkes, howe Jewes, howe  
cheeuues, will conspire and hold together,  
how beastes will agree and euerie one  
loue his like: how Papistes can vaunt of  
vnitie to our reproche, and Diuels settle  
themselves together, seuen Diuels in a  
man, naye a whole legion together in a  
man, and keepe themselves at con corde  
for preserving of their kingdome, and  
shall not we that professe one Lorde, one  
faith, one baptisme, one doctrine, and  
name of Christ the authour and God of  
peace: be iolued together in one, and so  
consider one another to the prouoking &  
winning one another vnto loue and vnto  
good workes: We see againe the great  
hurt and ruine that discord hath procured  
to manie flourishing countries, and king-  
domes and to the Church of God from  
time to time: wee see the catyping aduer-  
saries still readie to take occasion to re-  
proche and pphraide the truth, wee see  
the daies of this our lyfe and pilgrimage  
to bee shorthe and euill, the worlde it selfe  
declining and euen at the vaine, the  
Diuell scarcely raging because his  
tyme is shorthe, the ende of all thinges  
approching, the sentence of the Judge  
ineuitable

Inevitable, and hell fire harbe at hande  
 prepared for euill doers, and can wee yet  
 sleepe secure and carelesse in our sinnes,  
 Shall wee not wathe and make vs readie  
 for the coming of the B. Begone with  
 our loynes girt and our Lampes burning  
 that wee maye enter in with him to the  
 wedding, shall not the due remembrance  
 of these and such like motives, rouse vs  
 vp from this securitie and senselesnes of  
 sinne, wherein wee seeme to be drowned,  
 shall it not repressle and quenche in vs all  
 unnaturall and unkinde affections, which  
 are bent to the hurte or hinderance of our  
 neighbour and stirre vs vp in the bowels  
 of Christian compassion to bee courteous,  
 pittifull, and louing, to be mercifull and  
 good one towarde another, so as wee  
 maye consider and exhort and prouoke one  
 another vnto loue the band of perfection,  
 and vnto good woorkes the fruites of our  
 Christian fayth. *Esse Christianum gra-  
 de est* saith Saint Ierome, *non videri, non fero. ad  
 vocari.* To be a Christian and to performe pauli,  
 those deedes & dueties, those good works  
 and actions which Christianity requireth,  
 is a waightie matter, but not so to seeme,  
 not so to be called. When the seruantes  
 of

2.1.39.5  
 8.7.2

55.2.100  
 32



A Sermon preached

of King Ahazia beeing sent to enquire at  
Belsabub for the recovery of his health,

2. Reg. 1. 5.

6. 7. 8.

Returned with message from Elias whom  
they mette in the waie, assuring him that  
hee shoulde dye and not escape, the King  
demaunded what manner of man he was  
that tolde them these thinges, they aun-  
swered an heyrie man and girted aboute  
with leather, then saide hee straight, it is  
Elias the Thesbit. In like sort such should  
also be our manners and proceedings, our  
wordes, our workes, and all our actions  
of life. In loue, in ioy, in peace, long suf-  
fering, gentlenes, goodnesse, meekenes,  
temperance and all other good works and  
fruits of the holie Ghost, that when re-  
pote of vs or any of vs is made vnto the  
worlde, it may be straight auouched that  
wee are Christians hauing our fruite in  
holines, and the ende eternall life. For

Gal. 5. 22.

23.

ἐν ἑρ λόγοις ἀλλὰ ἐν ἔργοις, saith Iustine  
Martire, τὰ τῆς μετέρας θεοσεβείας  
πράγματα. The matter and businesse of  
our seruing of God & Religion, standeth  
not in wordes but in workes, It is a rue-  
led case of Christ. A good tree cannot  
bring forth badde fruite, and the faith of  
a Christian is most aptly resembled vnto

to a tree, which beeing rooted in the passion of Christ, and watered with his blood spreadeth out on each side his bzaunches. A true harte and a good conscience, war-  
 eth strong against all stormes, groweth  
 vp and flourisheth in hope, and so through  
 the inwarde sappe and nourishing iuice of  
 loue, sendeth forth most sweete and sea-  
 sonable fruites good woorkes, which are  
 though not precedent causes, yet necessa-  
 ry effectes and signes of the goodnesse of  
 the tree. But as Catterpillers some-  
 times and blasting doe frette and annoye  
 the bzaunches, that the sappe cannot  
 haue his course, and so the fruitte faileth  
 which seemed faire to the eye, so rancour  
 and displeasure, diuision scisme and se-  
 peration ampng men, beeing no lesse  
 then noysome windes and Catterpillers  
 to our Christian faith, eate vp and dye  
 awaye many times the sappe or iuice of  
 loue and charitie, whereby the expected  
 fruitte of good woorkes, is withered in  
 the bzaunches. And therefore it is re-  
 quired that wee consider not euery one  
 himselfe alone, but euery one another al-  
 so to prouoke vnto loue and vnto good  
 woorkes, that so wee maye bring forth  
 fruitte

*Tit.* 2. 14.

*1. Ioh.* 2. 29.

*Eph.* 2. 10.

*Hebr.* 6. 8.  
8.

fruite in Christ and walke worthe of the  
**Lorde**, who gaue himselfe to redeeme vs  
 from all iniquitie, and to purge vs a pecu-  
 culier people vnto himselfe, zealous of all  
 good workes, For if yee knowe saith **S.**  
**Iohn** that God is righteous, knowe yee  
 also that hee that doth righteously is  
 borne of him, wee are the workeman-  
 shippe of God created and ordeined to  
 good woorkes which hee hath prepared  
 for vs to walke in. If then we walke  
 on in the stubboynesse of our owne hartes  
 in the lust and concupiscence of the flesh,  
 howe farre doe wee degenerate from  
 this perfection and ende of our creati-  
 on? Wee are called the **Lordes** haruest,  
 if then wee bring not forth good corne  
 but cares of sinne and wickednesse, what  
 other can bee looked for but to bee gathe-  
 red by the reapers into bundles and cast  
 into the fire? Wee are resembled to the  
 ground, If drinking in the raine and  
 blessinges of **GOD** that come so ofte  
 vppon vs, wee bring not forth good  
 hearbes but thornes and bryers, wee are  
 neare vnto cursing whose ende is to bee  
 burned, wee are likened to a chosen vine-  
 yarde, which the **Lorde** hath planted in a  
 verie



verie frutfull hill, which he hath hedged  
 dressed and manured, hath watered and  
 cherished with all his blessinges, if nowe  
 instead of sweete grapes, of holinesse and  
 good workes, wee bring forth fruite vnto  
 our selues, euen bitter clusters and grapes  
 of gall, of wickednes and vngodly lyfe,  
 then is our iudgement most seuerely de-  
 nounced, He will breake downe the wall  
 of our vineyarde and laie it waste, so that  
 they that goe by shal plucke of the grapes,  
 and the wilde boze out of the wood shall  
 roote it vp: and euerp tree and euerie  
 braunche that beareth not fruite in him  
 shalbe hewen downe and cast into the fire,  
 for the great day of the Lorde approcheth,  
 and who is able to abide his wrath. Let  
 vs not deceaue our selues in confidence of  
 this life, in hope of long continuance and  
 so seeke our death in the errour of our life.  
 Let vs not sell the promised lande of  
 rest, for the present stubble of Egypt:  
 nor our Birthright of heauenlie glorie  
 with foolishhe and prophane Esau, for  
 the pottage of worldelye wealth and  
 pleasure, whiche if it fayle not vs,  
 yet shall wee shortlye fall and bee pluc-  
 ked awaye from it: Dure lyfe is but

Esai. 5. 1.

2. 4. 5.

a pilgrimage, a shadowe, a vapour, a  
 buble, a blast so short that David saith it  
 is but a spanne long, so weake and vn-  
 certaine that Homer truely said ὄντιν  
 πολλῶν γενεῶν καὶ ἀνθρώπων. The  
 kind and generation of man is like leaues  
 of the tree, which growing greene and  
 flourishing, are euen with a blast of wind  
 throwen downe and withered. Wee  
 haue not here an abiding Cittie for euer,  
 but must seek one to come, we must hence  
 remoue our tents, and passe awaie like the  
 grasshopper, we are but straungers and  
 sojourners on the earth as all our fathers  
 were, wee holde not our selues our ho-  
 dyes our soules in feesimple muche lesse  
 our landes and goodes: euen hee whose  
 tenure is best, but *Ad voluntatem domini*,  
 To be displaced at his will, our Charter  
 hath an ende and the date thereof expireth  
 apace. And though a man liue long  
 and see not the graue yet is there a tyme  
 of departure, and a conclusion of al things  
 assigned. There is a daie of chaunging,  
 a daie of visitation, a day of account, of  
 iudgement, and retribution and that ap-  
 proching. Let vs take heede that it  
 come not on vs vnawares for as a theefe  
 shall

at Paules Crosse.

shall it come on all them that dwell on the  
face of the earth; Behold (sayth the Pro-  
phet Malachy) the day comineth shortlye  
that shall burne like an ouen, and all the  
proude and all that doe wickedly shall be  
as stubble and straw, & the day that com-  
meth shall burne them vp and leaue them  
neither roote nor braunch. The day of the  
Lord of Hostes, sayth Esai, is vppon all the  
proude and haughtie, and vpon all that is  
exalted, and it shall be brought low: vpon  
all the Cedars of Lybanon, and vppon all  
the Okes of Bashan, vppon euery high  
Tower, and vpon euery strong wall, and  
vpon all pleasaunt pictures, & the haugh-  
tinesse of men shall be brought low, and  
the loftinesse of men shall be abased, and  
the Lord only shall be exalted in that day,  
Consider this all yee that forget God,  
least he plucke you awaye, and there bee  
none to deliuer you, God is a righteous  
iudge, strong and yet patient, and God is  
prouoked euery day, but if a man will not  
turne, he will whet his sword, he hath bent  
his bowe and made it readie, he hath pre-  
pared for him the instrumentes of death,  
Hee will wounde the head of his enemies,  
and the hearie scalpe of such a one as go-

*Mal. 4. 1*

*Esai. 3. 16.*

*Psal. 7. 12,  
13. 14.*



A Sermon preached

eth on stil in his wickednesse, **The wicked shall be turned into hell, and all the people that forget God**, Neither siluer nor golde, sayth Sophonie, shall be able to deliuer them in the day of the Lordes wrath, but they shall bee deuoured by the fire of his ieaiousie. And therefore gather your selues sayth he, gather you, O nation not worthie to be beloued, before the decree come forth, & ye bee as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the daye of the Lords anger come vpon you, **which will come, sayth S. Peter, as a theefe in the night, in which the heauens shal passe away with a noyse, and the Elementes shall melt with heate, and the earth with all the workes that are therein, shall bee burnt vp.** And then seeing al these things must passe and be dissolued, and that the day draweth nere, what maner persons ought we to bee in godlinesse & holy conuersation, drawing nere in assured fayth, in firme hope and unfained charitie to the holy place, exhorting, considering and prouoking one another, vnto loue and to al good works, so looking for and hastning to that comming of the day of God, wher-  
in

in he will giue euerye man according to  
his workes, to them which by continu- *Rom. 2.*  
aunce in well doing seeke glorie and ho-  
nour and immortalitie, eternall life, but  
vnto them that are contentious and diso-  
bay the truth, and obey vnrightheousnesse,  
shal be indignation and wrath, tribulati-  
on and anguish vppon the soule of euerye  
man that doth euill, and there is no re-  
spect of persons with God.

The **G D D** of peace that brought a- *Heb. 12.*  
gayne from the deade our Lorde Iesus  
Christ the great sheapheard of the sheepe  
through the blood of the euerlasting Co-  
uenant, make vs perfecte in all good  
workes to doe his will, and write in our  
hartes euen with an yron penne and an a-  
damant claw, a continuall remembrance  
and carefull meditation of his ordinaun-  
ces and lawes to doe them, that as hee  
stouperth downe and commeth neare in all  
mercifull goodnesse, and moste liberall  
blessinges vnto vs, so maye wee appoche  
and draw neare in all dutifull obedience  
and obseruatiō of his righteous precepts,  
vnto him again, that we may be pure and  
without blame vntill the day of Christe, *Phil. 1.*  
filled

A Sermon preached, &c.

filled with the fruites of righteousness,  
which are in vs by Iesus Christ vnto the  
glory and praise of God, the Father, the  
Sonne, and the holy Ghost, three in per-  
sons, one in substance, immortall, inuisi-  
ble, and only wise, To whome be all  
honour, glorie, power, domi-  
nion and praise now  
and for ever,

Amen.

FINIS.





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